

Christian Advocate

PLEASE DO NOT REMOVE
FROM LOUNGE

APRIL 14, 1960



Garrett Biblical Institute
Library

APR 12 '60

SPECIAL REPORT

Methodism and Higher Education 11

WORLD PARISH

These Times 2

News and Trends 21

METHODISM

Ordination and the Sacraments

Vernon Bigler 5

A New Proposal for the

Jurisdictions... *Ted Hightower* 8

PASTORAL CARE

At the Time of Death

Steadman Bagby 6

Counselor at Work 13

EDUCATION

Education as the Church Sees It

Everett W. Palmer 9

PASTOR'S STUDY

Books of Interest to Pastors... 16

PASTOR & PARSONAGE

For 'Mrs. Preacher'... *Martha* 18

DEPARTMENTS

Comment 3

Open Forum 19

Together Preview 20

GENERAL CONFERENCE
INTERPRETER



LAYMEN Bear Witness to their FAITH

For the months of May and June, The Upper Room publishes its annual "Lay Witness Number". This issue is written entirely by laymen from all walks of life, whose thoughts and experiences bear witness to their faith.

Because of their simplicity, sincerity and strength, these inspiring devotions are particularly suited to family and group as well as to individual use.

If your church does not have a standing order for The Upper Room, order now to start with the May-June number. Ten or more copies to one address, 7¢ per copy. Individual yearly subscriptions, \$1, three years \$2. Order from

The Upper Room

The world's most widely used
daily devotional guide

37 Editions — 31 Languages

1908 Grand Avenue Nashville 5, Tenn.

These NEWS Times

Some signs of the times since our last issue are reported here. For additional news and trends, continue to page 21.

Post-Protestant era, or not (and Editor Thurston N. Davis, of the Jesuit *America*, thinks the United States has now reached such a not-Protestant, not-Roman Catholic stage), there is considerable "yapping" when Catholic delegates to the White House Conference on Children and Youth get a book of instructions. Protestant and Jewish leaders also issued guidebooks, outlining positions on matters the conference was likely to consider, but they did not outline methods for propagandizing in the workshops and elsewhere. Federal officials were fearful that the Conference, permitting such tactics, might degenerate into a sectarian battle over such issues as birth control and federal aid to education, but such fears were groundless. . . .

China-in-Dispersion (a neat and accurate designation for Taiwan, Hong Kong, and the Chinese in communities of southeastern Asia) is one of the Lands of Decision suggested for the next four years. Ninety-five per cent of the Chinese people live on the Communist-controlled Mainland, but there are 23,000,000 Chinese outside. No restrictions bar the way to a Christian ministry among these people, and there is no Protestant church with a greater commitment to them than The Methodist Church. . . .

The gambling fever sweeping the United States is so potent that 50,000,000 adult Americans are gambling regularly, according to Dr. Ernest E. Blanche, formerly the Army's statistician and long a college teacher and consultant on gambling. He authored a book entitled *You Can't Win*, and he can prove the appropriateness of the title, even when the games are honest. Bingo operators pocket a profit of 50 to 80 per cent. The "take" of operators of baseball and football pools is 80 or 90 per cent. And slot-machines are set to retain from 40 to 80 per cent of the money paid in. Punchboard operators pocket between 50 and 70 per cent of the cash handed over for chances. And the states that have legalized horse-race betting get from 3 to 6 per cent of the

money. Dr. Blanche adds significantly: "For every dollar wagered legally at the tracks, a hundred dollars are wagered illegally with bookmakers." But gambling grows menacingly. . . .

Women pastors are unknown among the Lutherans, and ordination of women is far distant. Heidelberg's Prof. Peter Brunner undoubtedly spoke for most Lutherans when he said that being a woman and being a pastor are contradictory, because God created man as "head" of woman. But woman's "subordination," he insisted, deals with "a theological and not a sociological relationship," and woman is as much a member of the Body of Christ as is man. Therefore, Lutheran World Federation officials are making a larger place for women on the commissions and in the assembly. Of 255 delegates at Minneapolis in 1957, there were 19 women delegates. Helsinki in 1963 will have more. And women will probably be represented in all areas of the church. It's an irresistible trend. . . .

Mass evangelism is only one of many evangelistic methods, "and not the most ideal method," according to Dr. Billy Graham, who recently completed a campaign in Jerusalem. (And don't be surprised if he campaigns in Russia within three or four years!) Writing in *The Christian Century*, he said that mass evangelism "brings a new unity, a new vision, and a new sense of dedication to the churches of the community." Yet, despite this rousing of the community conscience, "only a dent is usually made in the community." Harder, slower but surer are the methods of visitation evangelism. And "gossiping the Gospel" at the supermarket and in the bus is mounting in importance among the evangelistic methods of the new day. . . .

"Churches for Sale" seems to be a sign of the times. The *Washington Post* and *Times-Herald* has added such a regular standing heading in its classified advertising section. A real-estate authority in the capital estimates that at least 250 churches changed hands in the last five years, or an average of one a week. While this rate may be exceptional, because of population shifts and new construction, the sale of churches across the country is epidemic. In many cases, it does not indicate the sickness but the health of the growing congregation. . . .

the cover

The Rev. Everett W. Palmer, shown on our cover, is to deliver one of four addresses at the General Conference interpreting main thrusts of the Methodist task. Other speakers are: Bishop Ferdinand Sigg, philanthropy; the Rev. Murray Dickson, missions; and the Rev. Ralph Sockman, world concerns.

COMMENT

Mere Gusts—or a Whirlwind?

ARE the freezing blasts whipped up against the churches part of a gale that will soon blow itself out, or do we need to hoist hurricane warnings? Weather-wise churchmen are asking, and that calls for a look at hot and cold fronts.

Some conditions are plain to see and not very threatening. Somebody decided that the time was propitious for trying to blow down the churches. In ways best known to propagandists and possibly to be unmasked in congressional investigation, these blowhards got next to Air Force personnel at work on a *Guide for Security and Indoctrination*, and a chapter on "Communism in American Churches" resulted.

The testimony there was not new. Investigation had proved much of it to be irrelevant (except by the discredited dodge of mere guilt by association) and some of it false. Without affirming or denying the data, the Secretary of Defense apologized to the churches and withdrew the manual, but not soon enough to forestall a storm of protest by church leaders, congressmen, newspapers (practically unanimous in their opposition to the report), and the general public. The Air Force, which should have had some experience with wind tunnels, was in a new weather test.

Although Protestants and their church bodies (principally the National Council of Churches) were under special attack, Roman Catholic and Jewish leaders rushed to the defense with them. Probably the most realistic comment was made, however, by Bishop William C. Martin, who summarized: "I am confident that not all of the persons who are making attacks upon the Protestant churches are Communists or even Communist sympathizers. But I am fully convinced that they are serving the cause of Communist falsehood as effectively as if they were on the payroll of the Kremlin."

Unsupported by facts, the charges are, nevertheless, to be taken seriously. Protests will not help much, even such salty ones as that of Senator Estes Kefauver. Dammning the report as "an irresponsible attack," he stated that "to claim that Communists have infiltrated the pulpits of our churches is to speak irresponsibly and falsely."

Resolutions alone will not avail, even such sturdy resolves as that passed by Oklahoma City's denominational leaders. They said: "This is no time for reckless, undisciplined name-calling, but for joining hand and heart for the building of a Christian community and nation that will be strong enough to withstand the attacks of non-Christian forces such as atheistic Communism, sectarianism, or any organization of life apart from God."

Suits and other legal measures will not suffice, even though slander and libel are still punishable. The "apostles of discord" have proved themselves to be masters of subterfuge, experts at dodging issues. And a court trial merely serves to give them the publicity they need to hold their jobs and keep dollars coming from scared businessmen.

What the churches need to do is to dig down to the basic issues, for there are issues beyond the understanding or concern of the propagandists. The National Association of

Evangelicals touched on these when its secretary for public affairs, Dr. Clyde W. Taylor, asked for a congressional probe of the relationship between "liberal-socialist theology and politics." Repudiating, in the name of conservative Christians, "certain reactionary evangelicals who have sought to remedy the situation by name-calling and innuendo," he asked for a thorough study "in theological perspective." He was right in this proposal, but wrong in suggesting that Congress make the study. Problems of the separation of Church and State aside, that would be as appropriate as asking a church conference to comment on cloture of debate or the legislative calendar.

There are Christians who think that social orders are unperfectible because of the inherent sinfulness of human nature, and there are equally devout and decent people who believe that social orders can be altered because, with God's help, human nature can be changed. But this is a matter of theology, not politics and economics; and to call one position anti-Communist and the other pro-Communist is to be guilty of playing devilish tricks with words.

If we are thinking of some basic issues, the criticism of the churches is a menacing whirlwind, not a few stray gusts of wind. Some steady, sturdy thinking must be done by churches, ministers, and lay people, leaders and followers; but not on the silly charges of Communist infiltration. Whether Christians agree with Khrushchev is not important, but it matters greatly whether they agree with God.

Of course the churches will do well to remember that the military leaders are desperately in need of funds to keep alive the fiction that a military defense against Communism is the chief defense. The Christian Church will still be fighting atheistic materialism long after Communism is merely a word in the history books.

The whirlwind we shall be reaping, if we do not prepare ourselves prayerfully, is the battle between the Church and State. Its theological aspects are beginning to emerge, and it is high time that churchmen, of varying theological opinions, see these straws in the swift-moving winds.

THE EDITORS

Christian Advocate est. 1826 . . . The Pastor est. 1937

Christian Advocate

FOR PASTORS AND CHURCH LEADERS

VOLUME IV No. 8

APRIL 14, 1960

Leland D. Case, *Editorial Director*

T. Otto Nall, *Editor*

Newman S. Cryer, Jr., *Managing Editor*

Floyd A. Johnson, *Art Editor*

Warren P. Clark, *Business Manager*

John H. Fisher, *Advertising Manager*

Christian Advocate is an official organ of The Methodist Church issued every other Thursday by The Methodist Publishing House, 740 N. Rush St., Chicago 11, Ill. Because of freedom of expression given authors, opinions they express do not necessarily reflect official concurrence of The Methodist Church.

Manuscripts and correspondence for publication: Authors should enclose postage with manuscripts submitted if their return is desired in event they are not used. **Subscription price:** \$5.00 a year in advance. Single copy 35 cents.

For Advertising information and rates write to Advertising Department.

Change of Address: Send both old and new addresses and mailing label from current issue to Christian Advocate Business Office, 740 N. Rush St., Chicago 11, Ill. Allow at least five weeks for the change. Methodist ministers should include information on conference membership and appointment.

Accepted as controlled circulation publication at Nashville, Tennessee.

Copyright 1960, Lovick Pierce, Publisher

It's Portable... Just Right For Your Church School Classrooms

the Columbia Automatic

\$49⁹⁵

HERE'S A FOUR SPEED record player that's ideal for your church school classrooms. It's portable . . . makes it convenient to use anywhere in your church. Because of its compact styling, *The Columbia Automatic* is easy to store when not in use. Just think of the many uses your church school will make of this economically priced portable.

The Columbia Automatic is designed to play 16 2/3, 33 1/3, 45, and 78 rpm records. It has a 4-inch speaker mounted in the front of the cabinet . . . provides quality tone reproduction. The Ronette turnover cartridge has two sapphire needles that will give you many hours of excellent service. This phonograph is equipped with a separate volume and tone control; automatically shuts-off when last record is played. The lock-cornered wooden cabinet is covered in washable scuff-resistant pyroxylin fabric in gray and white combination. This quality record player measures 15 1/2 x 16 7/8 x 9 inches. Order now from **COKEBURY** and have this "handy helper" in your church school classrooms. **SDV-1008**. Postage extra; shpg. wt., 18 lbs. **\$49.95**



Add Interest and Variety to Your Church School Program

Music For Worship Album



YOU CAN ADD INTEREST and variety to your church school programs with the *Music for Worship* album. It provides that "something special" for any occasion. This album is truly church music at its finest . . . pure listening enjoyment for all.

This unusual recording presents the Music of Worship, both ancient and modern. Features 23 selections in the four basic aspects of worship: Dedication, Adoration, Confession, and The Word. Includes Anthems, Hymns, Call to Prayer, Solos, Introits, and Organ renditions. Recorded by the choir of Southern Methodist University, Lloyd Pfautsch, conductor; V. Earle Copes, organist; Martha Hayes and Lloyd Pfautsch, soloists. Order your recording from **COKEBURY** today! Two 33 1/3 records. (SDV) **postpaid, \$5.95**

Cokesbury



RETAIL DIVISION of THE METHODIST PUBLISHING HOUSE

Atlanta 3	Baltimore 3	Boston 16	Chicago 11	Cincinnati 2
Dallas 1	Detroit 1	Kansas City 6	Los Angeles 29	Nashville 3
New York 11	Pittsburgh 30	Portland 5	Richmond 16	San Francisco 2



Vernon Bigler is pastor of Centenary Methodist Church, Terre Haute, Ind.

Ordination and the Sacraments

By VERNON BIGLER

Should we allow unordained pastors to administer sacraments, or should Methodists return to our own historic concept?

THE METHODIST *Discipline* for 1956 (§318) provides that an unordained supply pastor or a pastor who has been ordained deacon (but not elder) may administer the Lord's Supper and the marriage ceremony, provided he has passed certain introductory studies for the ministry. He may do so in each year, thereafter, that he is enrolled in a seminary or passes one full year's work in the ministerial course of study.

This means that, under these circumstances, a deacon or an unordained student may perform the sacramental acts normally reserved for an ordained elder. He has this privilege not because of ordination, but because he is making progress toward ordination.

Frequently a man qualified to administer Communion one year will find himself unqualified another year because of sickness, financial difficulties, or other problems that hold up his progress toward ordination. Sometimes a seminary student is embarrassed when he is forced to tell his people that, though he once was qualified, he is now disqualified.

Many members of boards of ministerial training are dissatisfied with the present provisions and would go back to the historic stand of the church on ordination and the Sacraments. They would grant the privileges of administering the Sacraments with ordination alone. The reasons are rooted in Methodist history, going back to John Wesley.

He came to the conclusion that there are only two orders, the orders of the historic presbytery—elders and deacons.

The episcopal order, he contended, is an administrative function, so that the bishop is an elder with special duties and responsibilities.

Officially, technically, and historically, Methodists have not considered the episcopal office as an order, but simply as an office of administration. In practice, however, it functions as if it were a separate order, in that bishops have the additional privilege and responsibility of conferring the orders of deacon and elder.

The first of the American minutes (1784) reflects the confusion. When the question was raised at Baltimore, "Is there any other business to be done in the Conference?" The answer was given, "The electing and ordaining of bishops, elders, and deacons."

The same Conference sought to clarify the problems of orders by including the following statement:

"We have thought it our Duty to form ourselves into an Independent Church. And as the most excellent Mode of Church Government, according to our maturest Judgment, is that of a moderate Episcopacy; and as we are persuaded, that the uninterrupted Succession of Bishops from the Apostles, can be proved neither from Scripture nor Antiquity, we therefore have constituted ourselves into an Episcopal Church, under the direction of Bishops, Elders, Deacons, and Preachers, according to the Forms of Ordination annexed to our Prayer Book, and Regulations laid down in this Form of *Discipline*."

Methodism had to retain the functional episcopacy in order to have an adequate polity; but it had to deny apostolic succession and the validity of the episcopacy as a separate order to be able to put the episcopal system into operation.

The 1787 *Discipline* defined all the

duties of the deacon and the elder in detail. It listed 16 specific duties of the deacon, most of which were general ministerial duties incumbent upon all ministers, even local preachers who were unordained. It listed eight duties of the elder, which were primarily administrative duties pertaining to the overseeing of preachers, making of reports, receiving collections, assisting the bishop, and supervising the work of his District.

THE ADMINISTRATIVE character of the elder's office was developed to assist the bishops. But it soon became apparent that the elder's office would take on an administrative rather than a pastoral and sacramental character unless the elder's duties were redefined. So, the General Conference of 1792, completely revised the definition of duties and responsibilities of the ministry, dividing it into deacons, elders, presiding elders, bishops, and "traveling preachers." The latter category, which came in later years to be known as "the preacher in charge," included any itinerant preacher, ordained or otherwise, who served as a pastor.

The 1792 Conference listed 14 of the 16 duties formerly assigned to the deacon as "duties of a traveling preacher." These included such responsibilities as appointing stewards and class leaders, holding watch night, supplying books, making reports, and calling from house to house. We recognize the list as similar to the responsibilities listed in our current *Discipline*. From time to time the definition and specific nature of the ministerial duties have changed, but every General Conference since then has compiled such a list.

The 1792 Conference retained only two of the duties formerly assigned to deacons: "To baptize, and perform the



Pastoral duties, step by step . . .

At the Time of Death

By STEADMAN BAGBY

THE FUNERAL is the holiest rite of the Christian Church; for the ministry of comfort and consolation takes precedence over every other duty and responsibility the minister has.

Techniques for performing this ministry vary according to the temperament of the minister, but many with experience have developed a pattern. It starts when they are first notified of a death in the congregation, and then follows through interment and beyond.

The minister's specialized service begins when he is informed of a death. If the news reaches him while the shock to the bereaved family is at its height, it is necessary for him to go to the home without delay. His physical presence there is a channel through which the grace of God can flow.

Even when death has been expected for days or weeks or longer, the fact of death emotionally paralyzes those who are directly concerned. The finality of death numbs reason. The grief-stricken are likely to blame themselves, wondering whether some thoughtlessness, or service left undone, could have prevented the outcome. These self-recriminations are intensified by the fact of a new economic balance in the family.

The minister will not necessarily try to remain as immediate companion, but he should be within sight and within calling distance until the shock of death has subsided.

When the minister does not learn of the death until hours afterward, he ought to arrange a formal appointment with the family at a time and place determined by their convenience. This type of call does not have the emotional impact of the first call. Any formality is not coolness on the part of the family, but the result of their emotional exhaustion.

The minister's comforting words depend, of course, upon his own love of Christ and God's people. His speech is not as important as his sympathy; his empathy is of more consequence than his eloquence.

Genuineness is the secret of greatness in this situation. The deeply pious can

use language heavy with emotion, while those who recoil from stilted phrases can discuss the appropriateness and the beauty of the surroundings when death came. At the funeral, the eulogy requires earnestness and truth. It should be given with simplicity and brevity, leaning heavily upon the Scriptures.

Before the beginning of this memorial service, the officiating minister should speak to the family. This greeting, however, is not an additional funeral service and should be passed over quickly and naturally. A smile and a handclasp are encouraging in the midst of the strange surroundings.

The mortician will make every effort to arrange these things to the minister's satisfaction; for it is his business to set the atmosphere of a service that is comforting to the family and pleasing to the minister. Ministerial antagonism toward the funeral director is in poor taste, and the cost of the funeral is not the minister's business any more than it is the mortician's business to inquire about the preacher's salary or honorarium for the funeral.

After the benediction at the cemetery, the minister should accompany the family to their car. In many instances it will have been his signal that lets the family know the service is over, and it is time for them to return home. Should the mortician want to take the family to the car, the minister should gracefully get out of his way but walk closely with the family. He should remain by their car until it has been driven away.

The last duty for the day is to make a call at the family home after the funeral. Dusk is the better time for this social contact, which will be quite different from the preceding calls. The tensions will have been relieved, and the family will have returned somewhat to normal.

The subjects of conversation will be light, touching from time to time upon the memory of the deceased. Let them talk as much or as little as they desire about their departed loved one, and time your visit so as to stay as long as it is obvious you are adding to their acceptance of the fact of death and the hope of immortality.

office of matrimony, in the absence of the Elder," and "to assist the Elder in administering the Lord's Supper." But a third duty was added, which encompassed all the duties discussed above: "To do all the duties of a Traveling Preacher."

In the 1792 *Discipline* only one of the duties of an elder was specifically retained. This was to "administer Baptism and the Lord's Supper, and to perform the office of matrimony, and all parts of divine worship." The office of deacon was narrowly defined as that of assisting an elder. The elder became the fully ordained traveling preacher with full sacramental responsibilities. The former supervisory powers of the elder were conferred upon the presiding elder, and the office of bishop was carefully defined.

MINOR changes in wording have occurred in the *Discipline* of the three major branches of Methodism since the 1792 definition of the duties of the elder emerged. A change in the *Disciplines* from early question-and-answer form to straight paragraphs necessitated editorial changes.

The Methodist Episcopal Church, in 1892, explicitly added the duty "to preach"; and in 1936 changed the phrase referring to matrimony to read, "perform the marriage ceremony." Otherwise, the words of the 1792 *Discipline* were retained until the time of unification.

The Methodist Episcopal Church, South, retained the 1792 wording without any change whatever from its first General Conference in 1846 until unification.

The Methodist Protestant Church did away with the order of deacon and retained the basic sense of the 1792 disciplinary duties of the elder until unification.

All three branches of Methodism clearly defined the duties of the elder as administering the Sacraments of Baptism and the Lord's Supper, performing the marriage ceremony and conducting divine worship, and preaching and carrying on all other duties of a traveling preacher. And all three branches retained extensive definitions of the duties of "traveling preacher" and "preachers in charge."

The difficult problem of ordination does not lie, then, in the nature of the episcopacy, of the administrative office of district superintendent, in the office of elder, or in the general concept of lay, unordained preachers. Rather, it lies in the manner in which the specific prerogatives of the elder (presumably conferred through ordination) have been loosely extended to other preachers, both deacons and unordained "preachers in charge."

Historically, Methodism has considered the ordained deacon to be a preacher

who has not entered fully into the ordained ministry. He has performed certain functions "in the absence of an elder" and certain other functions as the assistant to the elder. This concept was rigidly adhered to by all three branches of Methodism until about 1900. It was not abandoned by the Methodist Episcopal Church until unification in 1939. The only change which the northern branch of Methodism made in the duties of the deacon came in 1860 when the phrase "To Baptize, and perform the Office of Matrimony in the absence of the Elder" was modified by dropping the words "in the absence of the Elder."

The other two branches of Methodism extended ordination privileges to other than ordained ministers.

In 1906, The Methodist Episcopal Church, South, though retaining the basic definitions of duties of both deacons and elders, extended the right to "celebrate the rite of matrimony" and to "administer Baptism" in the "absence of an Elder or Bishop" to unordained "preachers in charge," adding a warning, "with the understanding that no permanent powers of ordination are conferred until the same shall be granted by the laying on of hands."

IN 1910 the right granted above was restricted through the stipulation that "unordained preachers shall have authority to celebrate the rite of matrimony only within their own pastoral charges."

In 1930 the General Conference added to the rights of administering matrimony and Baptism the right to administer the sacrament of the Lord's Supper, thus extending even further the functions of the unordained clergy and deacons.

In the Methodist Protestant Church, however, the bars were lowered as early as 1904. In the *Discipline* of that year the following paragraphs appear:

"Where it is necessary to provide for the administration of the ordinances in pastoral charges that cannot be supplied with elders, an Annual Conference may license the pastors of such charges to administer the ordinances, which license . . . shall convey the same authority in this respect as ordination, except that it must be renewed annually. Provided, that if the candidate for ordination does not pass the studies of his year in the course of study, his license shall not be granted. Only elders and those who have been licensed to administer the ordinances shall have authority to administer the Lord's Supper, to baptize, and to celebrate matrimony."

The departure from historic Methodism has come in recent years, not because of a change in the duties of a deacon or an elder, but rather through the insertion of these qualifying clauses in the *Discipline* concerning the conditions under which the responsibilities and privileges of ordination may be exercised.

The 1940 General Conference, out of deference to the Methodist Protestant arm of Methodism, which had long granted ordination privileges to non-ordained men, permitted unordained preachers to administer the Sacraments and to perform the marriage ceremony until such time as ordination was conferred.

The 1944 *Discipline* permitted the same thing but restricted these functions by decreeing that written consent should be obtained from the bishop of the area before these functions were performed by an unordained minister, and that they must be performed only within the boundaries of the parish where the minister was appointed as an accepted supply and renewed annually.

In 1948 this stipulation was continued with the provision that it should be discontinued at the following General Conference in 1952. Accordingly, in 1952, the paragraph granting this special permission was dropped from the *Discipline*. But paragraph 308 was added, permitting

Altar Glow

I saw Him standing
In the quietness of the church.
He was like a sacred candle,
Tall and straight and white;
His form was clothed
In shining light,
His face aglow.
Upon the altar of my heart
A flame of holy love
Did he bestow!

—BERT MOREHOUSE

an accepted supply pastor, while serving as an appointed pastor, to perform the marriage ceremony and administer the sacraments, providing he passed the course of study for admission on trial and each year thereafter passed one full year of the course of study, looking to full ordination. The 1956 *Discipline* continued the provisions of 1952.

THE CHURCH has always looked upon the administration of the Sacraments as a priestly function, bestowed upon those who are selected to be ordained and set apart for this purpose. This duty is not to be taken lightly.

Our present system of granting privileges of performing sacramental services implicitly denies that ordination has any real efficacy or bestows any true authority. It assumes that laying on of hands in ordination confers no rights and has no ultimate validity, since those who have not been ordained carry on all the functions of those who have. Thus ordination itself has been reduced to an al-

most meaningless ritual, a mere formality to give finality or permanence to certain functions, but bestowing no new powers and conferring no unique rights or duties.

It makes the right and duty of administering the Sacraments a pragmatic expedient to keep students moving along in the course of study, and this has cheapened the whole concept of the priestly function of the ministry. Academic progress of an unordained minister has no logical relationship whatever to the bestowing and withholding of communion rights. These should cease to be related.

Sometimes it is argued that our present communion system is necessary in order to provide the Sacraments to those who cannot be served by fully ordained ministers. It is probably true that the present system provides more easy access to the Holy Communion for some small parishes—particularly rural ones. But it has also spread confusion concerning the significance of Communion. It has eliminated much of the valuable supervision of young pastors by more mature leaders. It has undermined our concept of ordination itself.

The Methodist system has always assumed a rather thorough and well organized method of ministerial supervision. A well-planned program of oversight and assistance is not impossible in modern Methodism. Indeed, supervision is far easier today than it was in 1792 when the basic concept of the Methodist ministry in America was formulated.

Every ordained elder should be eager to assist unordained pastors or deacons in providing the Sacraments for their people. Such friendly assistance and supervision would strengthen rather than weaken the church at the grass roots.

The General Conference of 1960 ought to wrestle with this difficult problem. The time is ripe to restore the historic concept of ordination, in which the laying on of hands will again confer real right and privileges.

Local preachers who are not ordained should have the right to preach. While appointed to a charge they should have other rights and responsibilities which go with the pastoral duties incumbent upon a "preacher in charge." These historically have included the performance of marriage and Baptism in the absence of an ordained elder.

The deacon should baptize and perform the marriage ceremony in the absence of the ordained elder and should assist the elder in administering the Lord's Supper. But these functions should be neither expanded nor taken away, once ordination has taken place.

The elder, as the fully ordained minister, should have full sacramental rights and responsibilities. Only this kind of clear-cut and simple delineation of duties and rights can restore Methodist ordination to its rightful place in our polity.

*This plan would give
General Conference delegates
an advance view of what
Methodist people are thinking.*

A NEW Proposal for the Jurisdictions

By **TED HIGHTOWER**

THERE seems to be general agreement that the present time of the meeting of the Jurisdictional Conferences should be changed. Yet, in dealing with the matter the Commission to study the Jurisdictional System itself raised eight separate and very definite problems.

Let me offer an alternate suggestion.

Before stating the idea, I should like to point out that the report, while accepting the idea of Jurisdictions, does not attempt to vitalize or increase the effectiveness of the jurisdictional system. This seems to me to be an attempt to keep the form without the fact of jurisdictional effectiveness. In effect, it constitutes an agreement to shoot the albatross, but not bury the carcass. In time this would guarantee that all parties concerned would be urging the "burying of the carcass" for very obvious reasons.

Now, the proposal: Let the Jurisdictional Conferences meet from 120 to not less than 60 days prior to the date of the meeting of the General Conference. In addition to the powers and responsibilities now lodged in the Jurisdictional Conferences, let them have the added assignment of studying and finding upon at least six of the main issues before the church as listed by the Commission on Entertainment and Program.

These findings could be sent to the secretary of the General Conference and treated as memorials, but the findings should be printed and put in the hands of the delegates to the General Conference at least 30 days prior to the opening of the Conference.

This plan would bring more than

*Ted Hightower is minister of St. Paul
Methodist Church in Louisville, Ky.*

twice as many Methodists as are in the General Conference into discussion of the main issues facing the church, and would give the delegates to the General Conference at least two months to mature their thinking after they had been through the debates in the Jurisdictional Conferences.

Furthermore, each delegate would know what the other five Jurisdictions discovered about the same issues and problems. And the whole General Conference membership would have advance information on what people are thinking across the nation, and would prevent any possible stampedes at the General Conference on ideas that have not been thought through to maturity.

It is obvious that much of our work at General Conference is too hurried. Some of us are seriously embarrassed by the hurried and confused ways in which we conduct the business of the General Conference in its final days. We believe that this plan of Jurisdictional Conference studies would enable us to do more thorough and effective work in the legislative committees of the General Conference.

Some members of the Commission argued that this would encourage the tendency to discuss and pass on matters to come before General Conference, and thus send delegations who would do block-voting by Jurisdictions. But, would this be all bad? Each region could put its particular contribution into the general thinking of the church, and that kind of thinking would be better than no thinking. On the other hand, it can be pointed out that nowhere in our church life have we found Jurisdictions or regions block-voting on anything. Gen-

eral Conference delegates are not the kind of people who will do block-voting unless they are convinced that mature thinking produces the ideas on which the group agrees.

The suggestion that attendance upon Holy Communion and the hearings of the Episcopal Address would turn the whole General Conference into a unity of spirit and mind for "the best interest of the church as a whole" seems to be an over-simplification which the listing of the problems attendant upon having the Jurisdictional Conferences meet at the time and place of the General Conference denies.

I am suggesting, then, that the Jurisdictional Conferences meet as "planning arms" of the General Conference, and I am offering this against the present system and the proposed system of meeting at the time and place of the General Conference. I believe that the superiority will become obvious.

One witness of this is the fact that the Commission, itself, could only recommend that the Jurisdictions try the experiment of simultaneous meeting in 1964 in order that the validity of the arguments for and against might be demonstrated.

If we are to make intelligent and effective use of the Jurisdictional Conferences beyond the responsibilities which they have now, it is plain that something of the type of program I have recommended must be provided for the meeting of the Jurisdictional Conferences to fill in the time between ballots and other prescribed business.

Now to another matter; The recommendation concerning membership of the Jurisdictional Conferences is really a study of the membership and some recommendations concerning the General Conference. This sentence is indicative: "Criticism of the procedures of General Conference have been noted." It is possible that at this point the Commission is completely out-of-bounds of their instruction and authority, and are dealing with a much larger problem than jurisdictionalism. The problem they faced, however, is very real. Our 1784 machinery is wholly inadequate to the 1960-64 demands.

In order to deal with this I have made recommendations to the General Conference in another place for a Study Commission on the General Conference and General Superintendency of the Church which would give us recommendations for a rather wide revision of our Constitution on General Conference composition, powers, and procedures, as well as the same type studies of general superintendency. I believe this Commission should be raised at the General Conference in 1960 to report to a special session of the General Conference in 1962 where this report would be the only matter of business before the special session.

Education As the Church Sees It

By EVERETT W. PALMER

IN HIS Gifford Lectures, Emil Brunner stated the purpose of education to be chiefly twofold: that of giving and that of awakening. I have the temerity to add a third—that of relating.

The most elemental function of education, of course, is that of giving or passing on to each new generation the wisdom harvested in much travail from the thorny fields of experience by all previous generations. As Brunner points out, education for humans is, in this respect, but a continuation of the practice of animals.

It is the anxious toil of a mother bird teaching her fledglings to fly, search for their own breakfast, while she is keeping a wary eye for the neighborhood cat. Carried up into the level of human concerns and capacities, this is the first duty of education.

It is the task of preserving and transmitting what previous generations have believed important; that is, their standards of value, moral sanctions, taboos, ideals, customs, traditions, skills. It is the economy of helping mankind escape a treadmill existence and of giving each successive generation at least opportunity to start from the shoulders of their forebears, and this process is the genesis of civilization.

The second function of education, Brunner says, is found in the emphasis Socrates placed upon spiritual self-reliance; that is, in the need to awaken and develop the powers potential within the person. It is the task of education to "educate" or lead out the man: to school his mind in the disciplines of creative thinking and rational choice; to kindle and harness this imagination for the preception of universals; to challenge and direct his will for the service of noble goals. It is opening doors through which the soul can stride into the freedom of fulfillment.

The third function of education is that of relating the individual in responsibility to reality beyond himself. As the Harvard Report on Education points out, it is

teaching men to be discerning of and loyal to standards of excellence by which all thought and action may be judged. As the late Gordon Keith Chalmers, who served with such distinction as president of Kenyon College, put it in his book, *The Republic and the Person* (Regnery, \$4.), "it is converting the mind from a knowledge and love of what is mean to a knowledge and love of what is noble."

It is teaching men to accept and carry in competence the responsibilities of freedom. It is instructing men to think and act in awareness of their indebtedness both to the past and the future. It is relating the person creatively in responsibility to reality beyond himself.

So, education may be defined in terms of a threefold purpose: That of giving, awakening, and relating. And this, in broad terms, comes within the compass of what Jesus meant when he said, *I am come that they might have life, and that they might have it more abundantly.*

WHEN we ask specifically, "What Should Christian Education Do for Us?" we have some interesting answers:

It should teach us to think. As Edwin Mims has observed in *Great Writers as Interpreters of Religion* (Abingdon, out of print), "Right thinking is just as important as right living, and . . . loose thinking is just as fatal as loose living . . . the moral obligation to be intelligent is just as great as the moral obligation to be good. . . ."

So, Christian education would require of us a mind disciplined for concentration, clarity, accuracy, and hard work; a mind open and alert, responsive to new ideas, unafraid to follow truth; a mind trained to be discriminating in judgment, not given to generalization without facts, not slothful in knowing the meaning and proper use of words.

Christian education should make us aware of standards and sensitive to excellence. This is the essence of what we term "good taste." This is the measure of manners and morals, the index of character. Christian education should fulfill the requirement William James set

One of every 10 college students in the United States attends a school sponsored by Methodists.

down for education: it should "light up in us a lasting disgust for cheap-jacks."

Christian education should establish and sustain us in the practice of Christian ethics. Theodore Roosevelt put a great truth this way: "to educate a man's mind yet fail to educate his morals is like giving a highpower repeating rifle to a savage."

In similar vein, a homespun man of the prairie remarked: "If a young lad smart enough to steal a horse and get away with it goes to college, look out! He may become the kind of man who can steal a railroad and get away with it!" As Christians we believe education should serve the interests of character as we know it in Jesus Christ.

Christian education should encourage and direct us in that greatest adventure of the human spirit, a growing and redemptive knowledge of God. It should raise a temple for the mind, build an altar for the heart. It should provide that depth of peace and joy which come of a pure heart in love with God and man.

Man can be merely, as Thomas Carlyle once observed, "A two-legged animal without feathers . . . a miserable biped." He is meant, however, to be more than that, vastly more—even a child of God, a joint-heir with Jesus Christ; a living soul with the vastness, mystery, purpose, and love of God athrob in him.

To state it in a sentence, Christian education should help us attain a civilized mind, a brotherly heart, and a soul in love with the highest.

All of this is to, say, of course, that Christian education never ends. Beginning in our schools and colleges, it should be continued under the incentive of lucid and luminous preaching, together with a relevant program of education through the local church.

Graduates must not be permitted to use their diplomas as padlocks upon their minds. As long as people are alive, the church has responsibility for encouraging and directing them in continuing their Christian education. As Christians we are under command to the end of life to love God with all our mind.

That brings us to another very impor-

Everett W. Palmer is minister of the First Methodist Church, Glendale, Calif.

tant question: "Why should the Church in America lead in awakening the nation to the importance of good education for everyone and adequate support for teachers?"

Probably no people on earth have benefited more than we have as individuals and as a nation from the toil of teachers. Every institution of democracy, indeed the entire structure of democracy, is dependent upon good education. We dare to believe that every common man can be trained, equipped, and trusted to govern himself, both individually and collectively. We believe that the ordinary person can become competent to assemble facts, think objectively, decide wisely, and act resolutely upon all matters important to his future, both individual and collective.

Yet, in debt as we are to the dedicated toil of teachers and dependent as we are upon the ministry of education, it is doubtful if anywhere in the civilized world today teachers are less appreciated, less honored, and are more underpaid in comparison to other occupations in their society requiring similar training and ability.

We Americans are riding the crest of material prosperity unrivaled in history. We live in dread of attack and spend fabulous sums for military defense. Yet we are becoming increasingly blind and miserly respecting the importance of liberal and Christian education. Our situation bears an uncomfortable likeness to that of the nation Isaiah looked upon to lament, "My people are gone into captivity, because they have no knowledge; and their honourable men are famished. . . ."

The Founding Fathers of the United States built churches and colleges out of stone while they dwelt in sod houses or log cabins, and they provided generously for education while they existed in poverty.

What would they think of a university which employs a young man only several years out of college as football coach at a starting salary approximately three times the stipend for professors?

What would they think of a society where college graduates can have a starting salary in business or industry equal to or higher than those of their professors, where many teachers earn less than men working at jobs requiring little or no education?

What has happened to the way of life established by the fathers when a nightclub entertainer at Las Vegas may be paid more in one week than a teacher earns in 10 years of work, when a gambling club handles more money in one week than certain states spend for education in a year?

As a consequence, there is reason for the fact that fewer and fewer of our young people are preparing for the teaching profession. At last report there were

26 per cent fewer than in 1950. We are now facing a shortage of approximately 70,000 teachers each year—this in face of the fact that elementary and high-school students have increased by 38 per cent since 1940, not to mention the increase in institutions of higher learning.

It adds up to a simple conclusion. Before long something has to give. Either our way of life as a society of free men will collapse from interior weakness and we, like ancient Israel, will be guilty of destroying our heritage and going into captivity; or we must recover the concern and dedication of our fathers for liberal and Christian education.

NOW, why is this concern a special responsibility for Methodists?

Methodism was born in the Holy Club at Oxford University. It pioneered the cause for education of the poor in England. Our first work in education began when John Wesley and his brother Charles, together with several fellow students, undertook teaching children of the poor in Oxford, especially children confined with their parents in the debtors' prison there.

In America, the first united efforts of Methodist pioneers were directed toward establishment of schools and colleges. "We may be poor," they said, "but we shall not be ignorant."

Methodism has established and maintains more schools and colleges in America than any other Protestant denomination. Dickinson College, one of the oldest, was established but 10 years after the French and Indian war in what was then Carlisle, Pa. People living in log cabins still under the threat of Indian scalping parties contributed for the building of a college before they had money for floors and windows for their own homes.

I attended a college that was built by Methodist pioneers in the Dakota Territory but seven years after Sitting Bull and his warriors had overwhelmed General Custer in the worst defeat ever suffered by the United States Army. There are more people present in an average Sunday morning congregation of

many a church than there were Methodists in the entire Dakota Territory at the time Dakota Wesleyan University was established in Mitchell, S.D.

This pioneer heritage lives on as a vital force among us. Today, one in every ten youths attending college in the United States is in an institution of higher learning originated by or now sponsored by Methodists. No other denomination approaches that achievement. Today more youth of Methodist membership or preference are enrolled in some college or university than of any other denomination.

All told, our Methodist forebears established in this country between 300 and 400 Methodist institutions of learning. Some fell by the wayside, but many have continued, either to become independent institutions or to remain in affiliation with the church. William Tolley, chancellor of Syracuse University, has said: "In proportion to wealth and numbers, the contribution Methodists have made to American education is nothing short of phenomenal."

This record, however, is credit due almost entirely to previous generations. Beginning around 1900, Methodism began to lose its zeal and daring in behalf of church-related higher education. More colleges were lost than were established. Apathy toward this traditional enterprise of Methodism increased. Gradually the people called Methodists were beguiled by the folly of our times.

Fortunately the General Conference of 1956, with its action in behalf of our church-related schools, called a halt to the retreat. The four-year emphasis on higher education has resulted in a renewed awareness among church and educational leaders of the need for Methodism to recover the former grandeur and passion of its concern for learning.

The emphasis begun four years ago must be deepened and expanded. It is my earnest hope that the General Conference will lead us into another and more comprehensive emphasis on higher education.

I believe, too, that our schools and colleges should accept special educational tasks assigned by the Board of Education for the whole church.

The Scriptures, as well as our own Methodist experience, make clear the relation between learning and liberty, wisdom and freedom. Both by precept and example, tragedy and triumph, the Bible and Christian history teach us to regard the task of education as imperative for freedom and for survival in this nuclear space age. In no other way can our people attain the perspective, apprehension of standards, capacity for rational choice, disciplined imagination, and sensitivity to truth with which worthy education structures life.

Education must be one of the main concerns of the church!

Easter Compassion

*Faintly from the edge of dawn
Came the crowing of a cock,
And an image, centuries old,
Counter-clockwise turned my clock.*

*"Peter, I know your anguish well,"
I cried, "at taunting of the bird,
For a thousand times have I
Closed my ears and never heard."*

—Sarah Howard

Some questions the church faces as it considers the future of its related institutions of higher learning are presented here. The Division of Educational Institutions co-operated in the report.—Editors

ADVOCATE

SPECIAL REPORT

Methodism and Higher Education

METHODISTS believe in church colleges because we believe in a Gospel that permeates the whole of human life. So the educated man must be devout, and the devout man must be educated to the limit of his capacities.

We are completing a four-year emphasis on higher education, and our Commission on Christian Higher Education sees this as only a "toe-hold a little way up the cliff that needs to be climbed." Methodists are sure that the church is in higher education to stay.

The Colleges Serve the Church

Specifically, they are training the clergy and laity of the future in the search for truth which does not content itself with simply asking the history or origin of a thing, but also asks the deeper question, "What is it for?"

Our sensate civilization does not find God because, having no consciousness of its need, it does not even look. This affects education, Elton Trueblood shows in *The Idea of a College* (Harper, \$4.): "Because education is today big business, enjoying a boom, it is easy to lose sight of fundamental goals," he says. There is a concentration on buildings and business administration, "without serious searching for the purpose." Through studies and surveys, Methodists are trying to find that purpose. One of Dr. Trueblood's incisive questions is: "Do people come out of this (college) community more compassionate and more unified in their lives than they were when they entered?"

Such questions suggest many projects and procedures, including scholarships and loans and a good campus religious ministry. In many sections, church college campuses are being used between semesters to render special services to the church, such as pastor's training schools, mission conferences, youth conferences, special workshops for lay people in the field of church music, the local church commissions, stewardship, evangelism, and the like.

The Church College Is Different

Church colleges are major factors in keeping alive the basic teachings of Christianity. Knowledge alone is not enough. Scientific "know-how" can be used for either good or evil purposes. The way in which it is employed depends upon the user's sense of ethics and moral values.

The unique contribution of the church college is to make all this clear, to develop the "cultivated man," as contrasted

with the mere "technician" or "expert," to join together, as Methodist leaders once said, learning and vital piety.

"The Christian college should order its entire life," says Bishop Richard C. Raines, "so that its faculty, administration, and students may be stimulated toward Christian character and purposes."

Of course, Methodist colleges are still the chief source of supply for the pastorate and other forms of ministry. For instance, of the 65 Methodist missionaries going out from South Dakota, 49 have been graduates of Dakota Wesleyan University.

An Iowa College president asked the 753 ministers under appointment in the Iowa Area, "Does the Methodist church-related college provide a special and unique service to the church in helping to secure and train men for the ministry?" He gained these facts: 60 per cent are graduates of Methodist institutions of higher learning, 18 per cent from church-related colleges of other Protestant denominations, 10 per cent from private colleges, and only 12 per cent from state or tax-supported institutions of higher learning.

Furthermore, 27 per cent said that their decision to enter the ministry came during the college experience, and 90 per cent of those who made this reply were attending a church-related college when the decision was made.

How We Got into This Business

Given the Methodist passion for relating faith to the concrete problems of culture, it was inevitable that colleges would be founded. Cokesbury College, in 1785, was the first. There are now 135 seminaries, colleges and universities, with 200,000 students, or 6.2 per cent of the total enrollment in the United States. All except two senior colleges and two junior colleges related to the Board of Education are accredited. (In 1940 there were 34 unaccredited Methodist colleges.)

During the past quadrennium, these new institutions have been founded: National Methodist Theological Seminary, Kansas City, Mo.; Methodist Theological School in Columbus, Ohio; North Carolina Wesleyan College, Rocky Mount, N.C.; and Methodist College, Fayetteville, N.C.

A School of International Service has been set up at American University, in Washington. The Southern California School of Theology, started by Methodists on the campus of the University of Southern California, has been

relocated at Claremont. Westminster Theological Seminary has moved to an entirely new campus in Washington, and has become Wesley Theological Seminary. Gammon Theological Seminary has joined with seminaries of three other denominations in establishing a new Interdenominational Theological Center at Atlanta, Ga.

Methodist schools are being expanded to provide for increasing enrollments expected in the near future when the "tides of youth," resulting from the population growth in the mid-forties, reaches the college campuses. In 1955-56, the buildings, grounds, and equipment of Methodist schools were valued at \$478,111,344. The current value is \$592,070,020, an increase of 23.8 per cent in four years.

Gifts from the church, from foundations, and from individuals have made possible extensive building projects. During the academic year 1959-60, the new buildings put into service included 32 dormitories, 11 student unions, 6 physical education buildings, 5 general classroom buildings, 4 science buildings, 2 health units, 2 libraries, 1 fine arts center, and a number of others.

The combined assets of plant and endowment values in Methodist schools and colleges has now passed the billion dollar mark—\$1,010,093,568 in December, 1959.

Stating that "we have only begun a great movement in higher education, Bishop Paul N. Garber, head of the quadrennial commission, urges that we continue to start new schools where they are needed.

State-Supported Schools

Along with other privately supported colleges, Methodist institutions are enrolling a decreasing percentage of college students, because state and municipal institutions today enroll 58 per cent of all students. In 1970, it is estimated they will enroll 65 per cent of all students.

The church has 181 accredited Wesley Foundations at state and independent centers of higher learning in the United States. In addition there are more than 300 other centers where units of the Methodist Student Movement are at work on campuses. These are educational institutions of special type and are part of the whole task of the church.

Methodists Support Their Colleges

The colleges are related to Annual Conferences. World Service appropriations, through the Division of Educational Institutions of the General Board of Education, help in places where there are special needs and opportunities for the improvement of quality. All institutions have available to them the counseling services provided by the Division of Educational Institutions, on academic and religious life, on financial management, and on other matters.

A survey of 72 Methodist senior colleges in 1958-59 showed their average income as follows: tuition and fees, 58.3 per cent; gifts and grants (including alumni, the church, foundations, and other sources), 21.9 per cent; endowment earnings, 12.3 per cent; auxiliary services, 4.5 per cent, and miscellaneous, 3 per cent.

The over-all average for per-member giving for current support of colleges has moved from 30 cents in 1955-56 to 66 cents in 1958-59. In the same period, current support for Wesley Foundations has increased from 8 cents per member in 1955-56 to 19 cents per member in 1958-59. Measured against the minimum goal set by the General Conference, the church as a whole has advanced from an average giving of 52 cents in 1955-56 to 85 cents per member in 1958-59 for support of current operations of its educational institutions.

In 1959, there were 12 Annual Conferences which gave more than one-dollar-per-member support for colleges; 14 Annual Conferences gave more than 30 cents per member for Wesley Foundations.

This means that we have increased our giving to our colleges and universities from \$3,953,486 in 1956 to \$6,814,302 in 1959. For Wesley Foundations, giving increased from \$777,984 in 1956 to \$1,844,656 in 1959. If these comparative amounts are totaled and seminaries included, we can report that the total church giving for all its educational institutions was \$5,452,456 in 1956. To these same institutions for current support the church gave \$10,746,268 in 1959.

Thirty-three Annual Conferences have engaged in capital campaigns for our educational institutions. Goals set by various annual conferences for the 1956-60 quadrennium total \$41,651,638. The Annual Conferences report that to date cash and pledges in hand amount to \$35,306,031. Some of these campaigns are still tabulating their results.

Today's Methodist colleges, according to Dr. John O. Gross, of the Board of Education, need the support that will help them improve the quality of their academic work—increased amounts for faculty salaries, funds for physical expansion of plants and endowments, funds for investment in creative projects in higher education. Most of all, they need the understanding of the church and its leaders, so that a deeper sense of unity will be created between the colleges and the church.

At the January meeting of the Board of Education, Rev. Robert H. Hamill, co-director of the Wesley Foundation at the University of Wisconsin, said there are "severe obstacles" on the campus which can only be overcome by faculties, administrators, and counselors "sensitive to students and responsive to the Holy Spirit." These obstacles include student "acceptance of corruption, their materialistic desires, self-absorption and empty, pedestrian religion."

Unless the character of American society is radically altered, the church colleges will train a diminishing percentage of students. Leaders of church-related higher education believe, however, that this fact will make all the more important the drive to achieve quality. The church-related college is called upon to set standards of religious and academic excellence to which the publicly supported institutions can repair. Its commitment to Christian education will be more imperative in a predominantly secular culture.

The Organizer

He could rarely win

Patience from fools, or friendliness from strangers;

But where he found one open mind in a town,

To him or her he could pour out his heart,

Filling that mind with a fire such as burned

In himself continually. Thereupon his convert

Would interpret for him to all the country around.

Then, having trained this one well to minister there,

He would move farther forward. True, he could speak

In public but never as well as he could write

To a public left behind. Usually a day

Came in each five, six, or seven months

With several spare hours. He spent those hours

Dictating letters to the friends whom his friends

Had won for him and for his best friend, Christ.

Back and forth from end to end of the sea

His letters sped. Saint Paul traveled more slowly.

By KELLY JAMES



Counselor at Work

**Few strengths for marriage
and overwhelming shortcomings
pose a problem for a young soldier.**

AND SO I thought you would marry us," the clean-cut young soldier finished the involved story of his pathetic and all-too-common marital misadventures. I had been quite surprised when Jerry walked in.

A year and a half ago when he left the small college where I was teaching religion courses, Jerry had had a decidedly antagonistic feeling for professors. After taking one look at the Fs and Ds on his report card for the first mid-semester, he had enlisted in the army.

From one of his former classmates I learned that before Jerry left for service he had precipitously married a woman of disreputable character who was at least ten years older than he. Now Jerry was here, asking if I would perform a marriage service for him and a 17-year-old girl who claimed that she was pregnant by him. Here are excerpts from the counseling interviews:

Pastor. When did you divorce your first wife, Jerry?

Jerry. The divorce was final three weeks ago. Opal didn't contest the divorce . . . she was afraid to, I guess.

(Jerry sounded matter-of-fact. If what he told me about his first wife was true, I could understand her reluctance to appear in court. Opal had been immediately unfaithful, too fond of the bottle, had infected him with gonorrhea, and although Jerry had forgiven her and taken her back ["I remembered your lecture on Hosea and Gomer," he explained], she had continued the same pattern of behavior, finally running off with another man.)

Pastor. Then you mean you started dating Beverly before you were divorced from Opal?

Jerry. *(nodding in the affirmative)* Yeah, but Opal hadn't been around for almost six weeks before I went home with Bev on a weekend pass the first time. I knew Opal wouldn't be back . . . and anyway, I'd decided by then that I wouldn't take her back if she did come. I had the allotment stopped right away.

(Jerry had already explained that he

met Beverly in Bev's home that first weekend. Bev's wife had arranged a blind date for Jerry with Beverly, had kept her overnight in their apartment, and apparently played no small part in setting the stage for the intimacy that developed between them. Jerry had told me many of the sordid details without any evidence of guilt or shame, and without any prompting to do so.)

Pastor. Jerry, do you mean to tell me that you were helpless in this situation—that the two women took advantage of you?

Jerry. *(looking somewhat sheepish)* Well, no, not exactly. I didn't put up much of a fight—what man would? But, honestly, Reverend, it wasn't my idea in the first place. I just got . . . carried away.

(His voice trailed off and Jerry looked down at his shoes, but there was no remorse in his tone, and it seemed evident that he did not consider that he was in any way to blame for the predicament.)

Pastor. You mean, then, you didn't feel that you were doing anything wrong—so long as too much drink made you irresponsible?

Jerry. Actually, I suppose I didn't think much about it one way or another—about it being wrong, I mean. I knew right away this girl had had more experience than I had. She didn't worry . . . there didn't seem to be much point to my being prissy.

Pastor. You haven't said that you love this girl, Jerry. Do you?

Jerry. *(frowning)* I like her a lot. We have fun together. . . . But I liked Opal, too, at first.

Pastor. Would you have asked her to marry you, do you think, if she hadn't gotten pregnant?

Jerry. *(hesitantly)* Well, . . . I don't know. So long as there wasn't any need, and so long as Bev was willing to let things go on along as they were, I don't think so. I didn't plan on getting married again.

Pastor. Then why are you planning to marry Beverly now?

Jerry. Because I have to, I guess. Bev said her folks would take me to court if they found out about it; since she is still a minor.

Pastor. You didn't discuss any alternative? Like perhaps having Beverly go to an agency for help with planning, and your being responsible for the financial arrangements of the confinement? Do you think Beverly might agree to that?

Jerry. *(after considering a moment)* No. I don't think so. She would have to do too much explaining. . . . I think she's set on getting married. It would be easier.

Pastor. Do you think the fact that it would be temporarily "easier" is a valid reason for getting married? Did this prove true in your marriage with Opal?

Jerry. *(puzzled)* You mean that you think Bev is the same kind of woman Opal is? *(I did not immediately reply.)* It's funny you should say that. To tell the truth, I . . . I've been a little suspicious of Bev the last two times I've seen her. I've wondered if she really is pregnant.

Pastor. That, at least, should be simple enough to find out. *(Impulsively.)* Why don't you go with her to see a doctor?

Jerry. Say, I could do that. I could take her the next time I get leave. I'll make an appointment beforehand, and then I'll just take her there without telling her where or why until we get there.

Pastor. You don't sound very trusting of Beverly, Jerry. Don't you think that trust in each other is a necessary ingredient to a good marriage?

Jerry. Oh, sure. But girls are tricky—they'll do just about anything to get their own way.

Pastor. I'd like to meet Beverly. Do you think she would come in to talk with me?

Jerry. I doubt it. She doesn't go to church much . . . says she's afraid of ministers . . . but I'll ask her. *(This comment from the young soldier recalled to my mind the information from the freshman questionnaire he had filled in when he first came to college. He was nominally a member of a Methodist church in a small outlying town, under the section*

titled attendance and participation he had checked the "seldom" column.)

Pastor. Why did you come to ask me to perform your wedding ceremony, Jerry? You had a civil ceremony the first time, didn't you?

Jerry. (flustered, and embarrassed) Well, Reverend, I just thought I'd like to have you do it, that's all. I thought a church might make it better this time... since we have to get married anyway.

Pastor. I am pleased that you came to ask me, Jerry. I am glad that you felt you could trust me with your problem. But it is a problem. A big one. And it's the kind of problem that you can't solve hastily. It will take a lot of looking at all the angles to this situation before you can honestly say, "This is the best thing to do." Judging by the things you've told me, I don't believe that either you or Beverly really knows what you want, or what is the best thing to do right now. I don't feel that I should marry you as long as you are both so confused.

(Jerry did not seem upset by my refusal. After some further talk about when he might possibly be able to get back to see me, he left, promising that he would tell Beverly right away that he had talked with me, and asking her to come in to see me, too.)

Pastor's Comments

1. The counselee asks for help with an immediate problem that is the outgrowth of long-standing basic lacks and conflicts of which he is not even aware, but which must be resolved before any real answer can be given.

One's first impulse is to say: Let these two unprincipled, undisciplined egocentrics marry—they deserve each other! Yet to wash one's hands of the whole affair would only compound the tragedy. Was there any positive course of action open, other than the one I took?

2. The only two faintly hopeful aspects of this situation that I could see are: First, that the boy was able to come to a minister to ask for help, and second, that he did have some feeling that the blessing of the Church was beneficial to marriage. However, I'm not sure that, in this case, these are strengths. Perhaps they are only further indications that this boy is almost totally irresponsible and that he believes dependency is his right—he is smart enough to know that the Church and ministers are notorious "soft touches."

3. Considering the pressure of time (if the girl is pregnant), the army service, the distance at which the girl lives—all of which operate against establishing any regular counseling sessions—would it be feasible to enlist the co-operation of the chaplain? Whose "case" is this—the army's, the Church's or the child welfare agency's, in the county in which the girl has been making her home.

PAUL E. JOHNSON COMMENTS...

*(Professor of psychology and
pastoral counseling, Boston
University School of Theology)*

IT IS significant that this young soldier returned to one of the professors who had graded him out of school at a time when he was in open revolt against authorities. It is significant, too, that he remembered the teaching enough to try to follow the example of Hosea with Gomer, in the midst of a stormy, about-to-be-shipwrecked, marriage.

Yet when he comes he does not ask for counsel. He asks to be married, perhaps not realizing what long and involved conversation he is in for. Jerry had a tendency to oversimplify issues by following his impulses, which eventually complicated life beyond his expectations. He was glad to be out of the first marriage, but he was already in trouble again with a sense of urgency impelled by the pregnancy of Beverly and the threat of her parents taking him to court. He is looking for an easier way out, and marriage seems to be it.

We can share the pastor's feelings about the situation and his reluctance to perform the marriage until there is more evidence of genuine love.

In view of these problems the pastor undertakes an intellectual approach to the situation, and it becomes a verbal duel with quite deadly aim. The analysis of the pastor is logical, and though he does not accuse or openly condemn, he asks questions which strike to the heart and expose the soldier's inadequacies.

Though he is willing to listen and discuss the issues with full attention to their complexity, it is not clear that he really accepts the young man. The mountain of his moral laxity and irresponsibility covers the horizon, and the pastor does not make his way to the inner life and hidden concerns shielded by nonchalance.

Report Your Calls

Ministers are invited to submit reports of pastoral interviews for analysis and evaluation to Editor, the CHRISTIAN ADVOCATE, 740 Rush St., Chicago 11, Ill. All real names and material that might tend to identify the case should be changed before submitting manuscripts.

In preparing manuscripts, it is requested that you indicate the type of call you consider this to be; give a brief description of the person counseled and your knowledge of that person before the interview; give, as you remember it, a verbatim report of the call in the form of dialogue; and raise questions and indicate points in this call where you need help.—Eds.

If the youth does not return or send Beverly, the pastor is quite limited in what he can do to help further. He could write to the soldier's chaplain if he has the address, but this might seem to Jerry like interference and betrayal of confidence. If he should write to Jerry asking him to see his chaplain, this might work.

At any rate he may pray faithfully for them and write regularly to Jerry as one who cares and is searching with him for the best way through the maze of undefined and contradictory impulses and pressures. If the lad is dependent for a while, this need not be a sign of weakness so much as humility before the magnitude of unresolved dilemmas, and earnest seeking for larger resources and wisdom than his own. This need and outreach may have come to sharper focus if the pastor had entered into prayer with Jerry before they parted.

I sense a need for more teamwork between the pastor and Jerry, and the time to begin this is from the first word and response. But instead the pastor appears in the role of the teacher about to hand down another F for failure, which in the vivid memory of Jerry is the sign of rejection, casting him from the company of the elect.

Did Jerry feel that the pastor was really with him, or did he feel it was another quiz that revealed his weakness and lack of preparation? If it is the latter there is little reason to expect the soldier to return. And one of the first objectives of the counselor is to open the door for the person to return so they can work it out together.

"Was there any positive course of action open," the pastor asks, "other than the one I took?" The most positive course might be, "How can we work this out together?" If this had been the approach, the interview would not terminate without definite plans for the future. The entire interview would not revolve about the issue, "Shall I marry them?" but rather, "How can we find the best way through these difficulties to a sound decision?"

If a pastor is to help bear another's burdens he goes the second mile and does not wash his hands of the situation in one interview. The best solution may not yet appear, but the willingness of the pastor to see it through is basic to his vocation. Not that he would take over Jerry's tangled situation and unravel it single-handed, for that would foster irresponsibility. But he could share the burden.

In doing this plans would be made for the next meeting with consideration of what they could be doing. Perhaps Jerry would agree to see the parents with Beverly, and the pastor could be available to contact other resources on their request. Together they might move more effectively through a series of exploratory steps to responsible decisions.

A VITAL PART OF YOUR CHURCH SCHOOL PROGRAM



THE METHODIST STORY PAPERS

All of us enjoy a good story . . . especially about folks our own age. And we learn by identifying with the story characters and by living vicariously the experiences of the story. This Christian Educators know and are concerned that children and youth have good wholesome stories of everyday experiences to read.

The Methodist Story Papers supply that need in the church school curriculum program. They offer a wealth of topnotch home reading for children and youth of every age group. Over a million and a half are read each week by people who eagerly wait to receive them in church school classes or at home by mail. These papers are more than just good reading . . . they make the basic ideas of the lessons come alive and real. Make sure now that all your children and youth groups have these excellent papers each week.

Cokesbury

RETAIL DIVISION OF THE METHODIST PUBLISHING HOUSE

Please order from store serving you

Atlanta 3 • Baltimore 3 • Boston 16 • Chicago 11
Cincinnati 2 • Dallas 1 • Detroit 1 • Kansas City 6
Los Angeles 29 • Nashville 2 • New York 11 • Pittsburgh 30
Portland 5 • Richmond 16 • San Francisco 2



WE DO IT TOGETHER . . . colorful weekly paper designed for home reading for kindergarten age groups. Contains stories and activity suggestions. 21¢ per quarter in quantity to churches.

PICTURES AND STORIES . . . weekly story paper for primary children. Filled with stories, poems, songs, and things to do. Colorfully illustrated. 20¢ per quarter in quantity to churches.

TRAILS FOR JUNIORS . . . weekly paper for juniors. A colorful collection of good reading. Printed in colors and illustrated by outstanding artists. 25¢ per quarter in quantity to churches.

TWELVE/FIFTEEN . . . weekly paper designed for spiritual enrichment through home reading. Twelve pages, fully illustrated with drawings and photos. 35¢ per quarter in quantity to churches.

CLASSMATE . . . sixteen-page weekly for seniors, older youth and other groups. Wide range of contents by well-known writers. Fully illustrated. 35¢ per quarter in quantity to churches.

The Purpose and Work of the MINISTRY

GABRIEL J. FACKRE

HOW IS today's minister to strike a nice balance between the many interests that claim him, not only as spiritual leader, but as administrator, organizer, educator, and counselor? This dynamic young mission pastor in a Pennsylvania steel town appraises the minister's lot and finds it "an enthralling occupation."

\$2.50 at your bookstores

**CHRISTIAN
EDUCATION
PRESS**

Philadelphia, Pa.



**(Revised Edition) by
L. R. Elliott as a guide
for organizing and
indexing your private
religious library**

Divided into three sections, this book deals first with the principles and practice of indexing. The second part offers guidance in the classification of books. A list of subject headings comprises the third portion. Eight illustrative graphs explain the operations cited in the text. **\$2.00**

**At your bookseller
BROADMAN PRESS
Nashville 3, Tennessee**

Books of interest to pastors

Sexual Relation in Christian Thought, by Derrick Sherwin Bailey. Harper & Bros., 312 pp., \$4.50.

Reviewer: HENRY E. KOLBE is professor of Christian Ethics at Garrett Biblical Institute.

There has been no lack of writing on the subject of Christianity and sex in recent years. The tendency of our culture to overemphasize sex and the erosion of "traditional" Christian views of sexual morality (a symptom of a breakdown of the general moral pattern) has naturally brought concern to Christian people. The customary solutions no longer solve, and so new approaches to the problem are called for.

The aim of the present book—by an author who has written extensively in the field of sexual relationships—is to trace the patterns of Christian teaching in regard to these complex questions. There have emerged in Christian history many differing approaches to the problems involved.

The sheer bulk of research which has gone into this book is staggering. The chapters dealing with the teaching of the New Testament concerning intersexual relations, with the patristic and medieval periods, with the age of the Reformation on the Continent and in England, are footnoted closely with references to source materials, so that one may track the author through his argument.

The final two chapters are most directly pertinent to the present day. The first of these presents a good picture of contemporary church teaching concerning sexual relationships. The final chapter presents a capable introduction to what the author calls "a theology of sex," or a biblical-theological interpretation of the role of sex in relation to the faith and life of the Christian.

This book is not particularly suited to the casual reader, nor for one facing a particular personal problem. Rather it is a background or resource book for the pastor or counselor. This is not to say that it is a book that only scholars can understand. It is to recognize that the historical data are somewhat too detailed, and the picture somewhat too complicated, to meet the needs of the ordinary reader.

Not many non-professionals are likely to be much concerned with the particular ins-and-outs of argument about marriage and virginity in the first Christian centuries. Yet what went on in that period

is of significance as influence to later developments of thought and practice. It is thus well that those who are called upon to interpret the meaning of Christian faith in regard to sexual relationships in our time should have this knowledge of developing patterns of thought in the Christian community.

One value which may come from the study of this book by the pastor is that both in his preaching and in his counseling he may become more careful in making generalizations about "the Christian teaching" concerning marriage, divorce, and the like. If this should take place, then our teaching and counseling with respect to these problems would become more realistic and hence more effective than has often been the case.

Notebook of a Colonial Clergyman, Condensed from the Journals of Henry Melchior Muhlenberg, edited by Theodore G. Tappert and John W. Doberstein. Muhlenberg Press, 250 pp., \$3.50.

Reviewer: W. THOMAS SMITH is pastor of Trinity Methodist Church, Atlanta, Ga.

In 1742 Henry Muhlenberg, at 31, departed from Halle, Saxony, for America to serve as pastor of three small Lutheran congregations in Philadelphia. This was the beginning of a long (he served until his death in 1787) and influential career reflecting not only Lutheranism and the struggle of German immigrants, but also recording the pulse of Colonial America. From 24 ponderous volumes of Muhlenberg's German papers and *Journals*, Tappert and Doberstein have gleaned *The Notebook of a Colonial Clergyman*.

This work is primarily an observation of the American scene from the Hudson Valley to Georgia. It includes personal glimpses of people seen through the eyes of a somber, hard-working 18th-century pastor.

Muhlenberg's interests include an amazing range of subjects: the high price of salt during the Revolutionary War, accounts of General Washington, deacons who request the preachers to shorten their sermons (two hours was an accepted length), a remedy for deafness and a recipe for making ink, mildly unkind references to George Whitefield, profanity used by juvenile delinquents, and fondness for sauerkraut. He condemns horse racing, questions honorary degrees when conferred upon others (he himself later accepted a D.D.), describes

the Continental Army at Valley Forge, is outraged that boys (sans clothing) go swimming on the Sabbath.

Unhappily, as in many 18th century journals, the writing is tedious; it is a work of edification, completely void of humor. The reader must remember, however, that at the time of writing, Muhlenberg was not thinking of publication. Prior to his death he did consent to have his work edited. The busy minister of 1960 who turns to this volume will find it interesting, but not profound. The book can hardly be said to contribute new data in American church history. At best, it is a mirror reflecting Muhlenberg's day and generation.

A Philosophy of Adult Christian Education, by David J. Ernsberger. Westminster Press, 172 pp., \$3.75.

Reviewer: HOWARD M. HAM, professor, The Iliff School of Theology, Denver, Colo.

This volume is an attempt to encourage work with small face-to-face groups, to call attention to the necessity of relating theological approaches to the problems of living in a complex urban society, and to stimulate thought about the minister's educational responsibilities.

The minister who has done little or no reading in these areas during the past 20 years will find this an excellent introduction to developments in adult Christian education up to the early 1950s. Unfortunately, the author did not include references to the more recent and equally important developments which have occurred in adult education.

Although the author's exhortations are laudable, the practical help provided by the volume is limited. Readers are encouraged to work with small groups in the church, but are not told how to do it, where to get information that would guide them in their efforts, or even given illustrative materials showing how someone else has done it.

The reader is led to expect reports of the author's experimentation in churches of Yonkers and Saginaw, but the reports are confined to a few brief paragraphs. Readers are impressed with the serious necessity of relating theology to life and of taking an educational approach in working with adults, but no suggestions are offered as to how these recommendations might be implemented. Similarly, the coherent educational philosophy which the reader is led to expect is never formulated.

Halley's Bible Handbook, by Henry H. Halley. Chicago, 968 pp., \$3.

Reissued in its 22nd edition, this compact mine of Bible information is appearing packed with facts for handy reference. Its scholarship lacks something in being up-to-date, but its facts are invaluable for quick documentation.

a new look at THE CHURCH

her origin . . .



THE CHURCH IN THE THOUGHT OF JESUS

JOSEPH B. CLOWER, JR. Did Jesus intend to form the Church or is it merely a human institution? Examining the Old Testament background and the work and words of Jesus in the Gospels, Dr. Clower sees Jesus as the creator and living center of the redemptive community. **\$3.50**

and her worship

THE PASCHAL LITURGY AND THE APOCALYPSE

MASSEY H. SHEPHERD, JR., sees in the order and progression of the early Church's liturgy a clue to the basic structure of the Apocalypse. No. 6 in the *Ecumenical Studies in Worship* series. Vols. 1-6, paper, **\$1.50 ea.** Four or more volumes, **\$1.25 ea.**

Ecumenical Studies in Worship

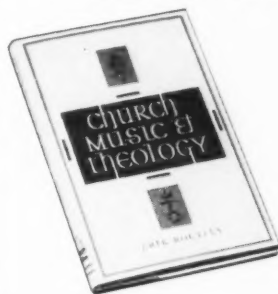
1. Essays on the Lord's Supper
2. Worship in the Church of South India
3. An Experimental Liturgy
4. Jacob's Ladder: the Meaning of Worship
5. Worship in Ancient Israel

order from your bookseller

JOHN KNOX PRESS

publisher of the LAYMAN'S BIBLE COMMENTARY

BASIC BOOKS FOR YOUR LIBRARY



CHURCH MUSIC AND THEOLOGY

By Erik Routley

A happy blending of the theoretical and practical; basic insights into the relationship between theology and the arts, especially church music. Valuable for all who want to bring to music a sense of theology, drawing upon Thomas Aquinas, C. S. Lewis and contemporary musicologists. By the author of *THE GIFT OF CONVERSION*. **\$2.25**

LUTHER ON THE CHRISTIAN HOME

An Application of the Social Ethics of the Reformation

By William H. Lazareth

Stressing the fact that the home is the cornerstone of the evangelical Christian social ethic and that home, family, and children are pleasing in God's sight, this book deals with the place of family, marriage, and sex — issues that are central in the social ethics of contemporary life. **\$3.75**

THE CHORALE

By Edwin Liemohn

"The best book I know which gives the background of Protestant hymnody and its European development."—*Christian Century*. **\$1.50**

THE CHRISTIAN YEAR

By Edward T. Horn, III

A clear, historical account of the church calendar and how it developed; gives new meaning to liturgical worship. **\$3.75**

LUTHER ON VOCATION

By Gustav Wingren

\$3.50

LUTHER

By Rudolph Thiel

\$5.00

LUTHER ON WORSHIP

Vilmos Vajta

\$3.25

At your denominational book store

MUHLENBERG PRESS

SUMMER STUDY IN Sacred Music

Southern Methodist University
School of Music
and
Perkins School of Theology

★ ★ ★

★ Course offerings leading to the
Master of Sacred Music degree

★ Live and study in air-con-
ditioned facilities

For further information and
brochure write to:

DR. LLOYD PFAUTSCH
Southern Methodist University
Dallas, Texas

Everything for the CHURCH

- ☐ Altars
- ☐ Bibles
- ☐ Books of Remembrance
- ☐ Bulletin Boards
- ☐ Van Bergen Bells
from Holland
- ☐ Church Furniture
- ☐ Fabrics
- ☐ Flags
- ☐ Folding Chairs and Tables
- ☐ Lighting Fixtures
- ☐ Organs
- ☐ Pews
- ☐ Robes
- ☐ Stained Glass Windows
- ☐ Sterling and Brass
Altar Ware
- ☐ Visual Aids

Check above items in which you are
interested and write for FREE catalog.

WHITEMORE ASSOCIATES, INC.

ECCLESIOLOGISTS
16 ASHBURTON PLACE, BOSTON 8, MASS.
Tel. CApitol 7-2130

Does a minister's wife have a calling?

**This was among the questions raised by young
wives at the recent Christmas Conference.**

For Mrs. Preacher



THE CHRISTMAS Conference this year was interesting for the Conference itself, but also for its historical significance this 175th year of Methodism.

Held in Lovely Lane Church, Baltimore, Md. (named for the chapel where the first Christmas Conference met in 1784), regular Conference sessions were interspersed with visits to the historical sites in Baltimore as well as the museum in the basement of the church. Here is where ministers' wives attending the Conference at the end of 1959 found themselves warmed by the glow of Thomas Coke's letters to his wife.

One of a series of Coke's letters I am printing here—one, in fact, which would warm the heart of a shivering spinster or cause the most contented wife to cast a dour look at the most loving spouse.

But, remember, Mrs. Coke was an invalid and couldn't get down to breakfast with her husband every morning. We can't have everything—you may have your health. One letter was written by Dr. Coke before he left to preach one Sunday morning, and was placed for his wife to read at breakfast:

"I am just going to leave you for a few hours. May our most kind Friend, our most adorable Lord and Saviour, take care of you. Yes: He will. He is ours by every endearing tie; and has already delivered us out of ten thousand snares, and will continue to deliver us until death, and will keep us together to all eternity. He himself has twined our hearts together, and has made us one by a series of wondrous Providences. Yes, my Penelope, you are twined round my heart; I never think of you, but I find you there, and find you in that position. O that you may, more than ever, be in the Spirit this day. And may our Lord bless me in public, and bring me back again in safety to my precious, precious and most beloved wife."

T. Coke

The Conference was programmed to include sessions for ministers and their wives to attend together, and for separate sessions. Mrs. Charles S. Kendall of the First Methodist Church, Hollywood, Calif., conducted the sessions for the wives at which a wide variety of ques-

tions were asked. Wives wrote out queries and discussions were built around them.

Among those that seemed most pertinent were: "Does a minister's wife have a calling?" Answering, one wife said she believes that marriages are ordained in heaven and if our marriages are right, as God intended them, being married to a minister is a calling.

Another question is one which has been asked many times by ministers' wives, and for this one there are many answers. "What do parishioners expect from the minister's wife?"

Other questions emerged:

"Is it wise to pursue a close friendship with persons within one's congregation?"

"What is the best way to be dressed at home so that when unexpected visitors come they will feel that we are properly dressed, even though house-cleaning?"

"Is it all right for a minister's wife to wear slacks and shorts at home if living in an area where other young wives dress this way and weather permits?"

And here is one that may rouse ministers' wives' husbands: "Are other preachers' wives embarrassed at times by husbands who are such extroverts—always wanting to get up and say something at every function, whether church or other kind of gathering?"

"How do you get time to play with the children when there's too much to be done already?"

Most of the wives attending were young—about five years out of seminary—and many of their questions sprang from this fact. Perhaps you have found the answer to one or more of their questions and, if so, we'd be glad to pass your suggestions along in a future column.

Among the speakers at the Conference was Dr. Dow Kirkpatrick, pastor of St. Mark Methodist Church in Atlanta, who talked to both pastors and wives about the example to the community which ministers and their wives must be. This should be achieved, he said, by inserting a sense of discipline into our lives. We must show the world a disciplined life in order to have freedom, he added. And there is certainly something in what he says.

MARTHA

More About Parsonages

EDITORS: Many Annual Conferences are making a noble effort toward correcting the situation by trying to raise standards for furnishings and equipment. But Martha's column seems to suggest that the minister's wife wants everything from an empty house to one furnished in every detail.

The happiest solution, it seems to me, will come when ministerial salaries are brought in line with those of other professions, and the ministers' families, like other families, are permitted to enjoy the privacy and freedom of their own homes.

MRS. JEROME BLANKENSHIP
Los Angeles, Calif.

EDITORS: Never in my 37 years as an active pastor was my family expected to use "secondhand furniture and an inadequate refrigerator." I like the parsonage system, which spares the minister the worry and expense attached to ownership. Few young people, professional or otherwise, have it as good as our preachers do when they start out. We don't think the parsonage system is obsolete.

HOMER C. CRISMAN
Lander, Wyo.

Sarcastic Preacher

EDITORS: That is a good sermon [*Sermon Clinic*, Jan. 7, 1960], but why does the preacher need to use teen-age "jive"? Besides, there is a sarcastic undertone concerning those who do not agree with the preacher's thinking on the race problem. . . .

W. P. CASSELS
Methodist Church
Simsboro, La.

Middle-Class Church

EDITORS: This is an honest—though painful—examination of the Methodist situation [*Methodism's Middle-Class Complexion*, Feb. 4, p. 3].

As Methodism girds itself to face staggering problems at General Conference, the fact of our mid-century passion for affluence might well be placed in the forefront. . . .

LEE C. MOOREHEAD
Indianola Methodist Church
Columbus, Ohio

EDITORS: Congratulations!
I wish we, as a church, were really disturbed enough to do something about this kind of situation.

JIM BRISTAH
Board of Social
Relations, Detroit Conference
Detroit, Mich.

EDITORS: There is a confusion of counsel. Let us do one of two things: Roll up our sleeves, take off our robes, pound our pulpits and sing, *The Old Rugged Cross*,

OPEN Forum

LETTERS TO THE EDITORS

or let us wear our clerical collars, repeat all the creeds, train our acolytes, and be ritualistic. Let's make up our minds which we intend to do.

FRANK LEWIS McRAE
Andrews Memorial Methodist Church
Memphis, Tenn.

Why Diversity in Theology?

EDITORS: Walter Williams's article, *What Price Unity?* [Jan. 7, p.] seems to favor diverse theologies. He claims that there were differing views about Christ even within the Apostolic Witness.

Certainly there was the Jewish-Christian party (Galatians), but the divisive spirit was not accepted. The Gnostics led half the church astray, but they did not win the day.

Clearly, a tradition of the brokenness of the Body of Christ does not justify more brokenness. . . .

JAY E. SCHMIDT
Methodist Church
St. Paul, Nebr.

About Ministers' Salaries

EDITORS: Many laymen ask, "How can we raise the pastor's salary when other items, such as benevolences, go up in proportion?" [*Are Ministers' Salaries Adequate?* Jan. 21].

Such items are needful and important, but the present policy helps in one place, hurts in another. . . .

MRS. J. E. BENTLEY
Newington, Ga.

EDITORS: Why not try this plan: Let churches contribute, on apportionment, to a salary and parsonage fund. Then let a committee of superintendents, pastors and lay people, study costs of living, car expense, housing, and so on. And this committee would set salaries, giving some consideration to the seniority of pastors and number of dependents. A sub-committee would have parsonages in its care. . . .

MRS. ASA MUNDELL
Methodist Parsonage
Seaside, Ore.

What Kind of Hymnal?

EDITORS: Let me make some suggestions for the new hymnal we are talking about: More hymns on the "inter-church movement," hymns that show we are concerned with the enlarging areas of

vital Christian interest and faith, hymns that are good poetry as well as good music.

New hymnals published by other major denominations show an increasing proportion of great hymns of enduring worth, with nonsectarian and uniting emphases predominating. We cannot afford to lag behind.

W. SCOTT WESTERMAN
Trinity Methodist Church
Bloomdale, Ohio

Agonizing Reappraisal

EDITORS: As an ordained deacon hoping to receive elder's orders in June, I am proud of the January 21 issue. Several articles point up the incongruities in our system. Such "agonizing reappraisal" indicates real integrity. . . .

EVAN R. JOHNSON
Methodist Church
Thompsonville, Conn.



NEW

NO. K-3 TABLE
Tempered Masonite
Plasticized Top

**Announcing
ALL NEW**

**Monroe
FOLD-KING
FOLDING
TABLE LINE**

**STEEL
FOLDING
CHAIRS**
Monroe-approved
Folding Chairs
lead in direct
sales. Wide range
of styles & sizes, including
All-Steel, Padded Seat, Ply-
wood Seat, Stacking, Table
Arm, etc. Direct prices, spe-
cial discounts in catalog.

**TRUCKS FOR
TABLES, CHAIRS**

Smooth rolling casters. Run-
dles your chairs and tables
easily — also handy storage.
7 models and sizes.

Kitchen committees, social
groups, attention! Direct-
from-factory prices — dis-
counts up to 40% — terms,
Churches, Schools, Clubs,
Lodges and all organiza-
tions. Our new MONROE
1960 FOLD-KING FOLD-
ING BANQUET TABLES
are unmatched for quality,
durability, convenience and
handsome appearance.
NEW — Completely auto-
matic lock on pedestals and
legs. "Snaps" them rigidly
in place, or folded flat.
New pedestal and frame
construction.

FREE BIG 1960 CATALOG
LOW, DIRECT PRICES

Write, wire or phone for our beautiful new cat-
alog with color pictures of Folding Tables, Fold-
ing Chairs, Table and Chair Trucks, Portable
Partitions, Bulletin Boards, Folding Risers and
Platforms.

THE MONROE COMPANY
23 Church Street • Colfax, Iowa



Beginning April 27th 1960, the General Conference will convene in Denver, Colorado to review the progress and project the future of The Methodist Church.

Each day a staff of trained steno-typists transcribe the "word for word" proceedings. Even the laughter and applause become part of the official record.

This daily record, edited by the staff of Advocate/Together and published as THE DAILY CHRISTIAN ADVOCATE, also contains interesting stories, facts, and sidelights of the Conference:

- **THE EPISCOPAL ADDRESS**
(Council of Bishops' report to the church)
- **STORY OF METHODISM IN ACTION** around the world, related by leaders of our Boards, Commissions and Agencies
- **DAY BY DAY ACCOUNT** of the votes taken by delegates on Memorials to amend present laws, create new ones.
- **HISTORICAL FACTS, EVENTS,** debates, devotionals and other inspirational highlights



DAILY VIA AIR MAIL \$5
(Daily mailings by air)

10 or more DAILY ISSUES \$2
(Mailed in one package May 15)

BOUND VOLUME \$3
(Mailed September 1)

THE DAILY CHRISTIAN ADVOCATE,
740 Rush Street, Chicago 11, Ill.

Enter my subscription to:
THE DAILY CHRISTIAN ADVOCATE
☐ \$5 Daily ☐ \$2 Edition
☐ \$3 Bound Volume

\$_____ enclosed

Name _____

Address _____

City _____ State _____

Church _____

**CASH MUST ACCOMPANY
ALL ORDERS**

PREVIEWING

The May



**DISARMAMENT:
THE IMPERATIVE OF OUR TIME**

Midmonth Powwow (World Peace)

The age-old problem of beating swords into plowshares has now become the problem of man's survival. A major step toward its solution is to stop big-scale tests of nuclear bombs. This was discussed in the second issue of *Together*, three and a half years ago, and it has been covered at other times since, most recently in Albert Schweitzer's article *There's Hope on the Main Road*, in April.

In this important Midmonth Powwow the disarmament discussion is carried forward by three extraordinarily well-qualified men—Dr. Jerome Frank, associate professor of psychiatry at Johns Hopkins University; Daniel E. Taylor, general secretary of the Board of World Peace of The Methodist Church; and Seymour E. Harris, professor of political economy at Harvard. What they say is mature, realistic, and of prime urgency.

23rd PSALM

Color Pictorial (Worship)

For centuries man has found solace and inspiration in the serenity and assurance of the 23rd Psalm. With the Lord's Prayer, it is probably the best known passage in the Bible.

Now *Together's* art editor, Floyd Johnson, pictures its phrases in eight reverent water color paintings. They will refresh all eyes, and church school teachers will undoubtedly find them a rarely beautiful teaching aid.

WHERE MACHINES MINE COAL

by James M. Wall and George P. Miller
(Christian Social Relations)

Two hundred years ago in England, John Wesley and the early Methodists carried the Christian message direct to the coal miners, preaching at the very entrances to the shafts. Today, along the ridges and valleys of West Virginia, Methodism is still finding challenge in

mining communities. This time in West Virginia it faces the specter of unemployment. Automation and more efficient use of machinery have caused thousands of miners to lose their jobs.

To see how the challenge is being met, *Together* Associate Editor James M. Wall and Photo Editor George Miller visited the village of Amherstdale, one of six mining camps along coal-black Buffalo Creek. They talked with miners, officials of the mining company, and officials of the Methodist Church. What they learned is reported in this powerful six-page black and white picture story.

The West Virginia situation is an extreme case, but unemployment resulting from technological progress exists in lesser degrees in many communities. If it touches yours, your commission on Christian social relations will have a special interest in this case history.

INDIAN CONFERENCE IN OKLAHOMA

Pictorial (World Service)

When the Indian Mission Conference of Oklahoma assembles each summer it might be taken for an old-time Methodist camp meeting. Delegates bring their families and live in tents pitched around the grounds. Camp kitchens set up by the women of the circuit feed the crowd.

In this absorbing black and white picture story, *Together* shows what happened last summer when the Indian Methodists held their Annual Conference in a brush arbor.

Working with Indians is nothing new for The Methodist Church. As far back as 1830 there were 900 Methodists among the Cherokees. Today The Methodist Church reaches nearly half of the 120,000 Indians in Oklahoma. Methodism is the only denomination that has gained in membership or number of congregations among the Indians in the last 15 years.

This is a National Missions accomplishment to which Methodists may well point with pride on World Service Sunday May 22. It also fits the evangelism theme of Aldersgate Sunday, to be observed the same day.

BETTER FARMS FOR JAPAN

Pictorial (World Service)

The family income throughout Japan averages \$900 a year. But rural Japanese communities are benefiting from a rural evangelistic program conducted by Methodists with other Christians.

Reporting on this effort, *Together* takes its readers on a camera visit to a demonstration farm. If your church is emphasizing World Missions on World Service Sunday May 22, this example of how Americans are helping people of other lands to help themselves may fit into your program.

NEWS and trends

TRAFCO MAPS RADIO-TV COVERAGE AT DENVER

Requests for radio and television material and coverage of General Conference are coming from stations in all parts of the U.S. to Nashville and Denver as TRAFCO gears itself for the big event.

It will co-operate with both network and local stations, and a TRAFCO film and recording crew will produce TV clips, radio news tapes, full 15-minute programs, and interviews for use on regularly scheduled programs.

There also have been requests for material from both TV and radio interdenominational programs.

Voice of America people, with a "democracy at work" angle, will be in Denver to film and record many Conference facets for use overseas, probably involving some of the 88 overseas delegates, Board of Missions people from Africa, and colorful figures of the Conference.

On KLZ-TV, Denver, Methodist full-length films such as *John Wesley, A Better World Begins With Me*, and the Board of Temperance film *Stop Driving Us Crazy* will be shown, as well as 13 of the bishops' interviews on *The Changing Church*, produced by TRAFCO. Two *Talk Back* programs, originally scheduled for use of the local committee in Denver, have been turned back to TRAFCO to staff with General Conference personalities.

Denver radio may possibly use the oratorio *The Invisible Fire*, part of the Conference program presented by the Council of Secretaries.

TRAFCO is co-operating with the wire services to present late news developments. Working also with Area public relations and conference people, they will produce "local angle" materials for later use on radio and TV on local stations.

The *Changing Church* also is being used throughout the country as a pre-conference presentation. CBS included it in an hour-long presentation on Methodism April 3.

The program features Bishop William C. Martin of the Dallas-Fort Worth Area, and author of the Episcopal Address, discussing the major issues facing the Church at the outset of the quadrennium, and other aspects of church work.

It has been scheduled on 70 radio and 63 TV programs.

For use on area television stations,



In press conference with Bishop Martin on *The Changing Church* series are, left to right, Roy Smith, operations manager of WLAC-TV, Nashville; Robert C. Glazier, TRAFCO assistant director of field service and promotion; and Mrs. Ruth Talley, WLAC director of public service. Series will be seen on 63 TV stations nation-wide.

The Changing Church included discussions by various other bishops, among them: Bishops Glenn R. Phillips of Denver, Roy H. Short, Lloyd Wicke, Marvin A. Franklin, M. W. Clair, Edgar Love, Edwin Voigt, A. Frank Smith, Nolan B. Harmon, Gerald Ensley, Dana Dawson, and H. Clifford Northcott.

The radio version includes music from the *Lands of Decision*, interviews with Conference delegates, and selections from *The Invisible Fire*.

A filmstrip on General Conference activities will be produced by the Rev. John Clayton, TRAFCO's director of films, for later use in local churches.

Bishop Assails Ruark Column

"Unfair, cynical, and superficial" remarks of Columnist Robert Ruark in writing about missionaries in Africa have been hit by Bishop W. Earl Ledden of Syracuse Area, and a former Council of Bishops president.

Ruark, he charged, was irresponsible in handling of a column in which he resented the missionaries' "interfering with tribal customs," and accused them of "perversion of declared purpose"; that they spend more time hunting and picture taking than in healing the sick. He also accused them of meddling in politics.

Africans do not appreciate anything missionaries do for them, Ruark claimed.

The bishop charged that like Stuart Cloete, Afrikaner novelist who also had disparaged the missionaries, Ruark had more firsthand information about Afri-

ca's night club life and upper crust than about the missionaries.

The columnist's remarks, he added, are "... unjustified and completely morally and journalistically reprehensible." He is a very brilliant writer and his style is sometimes captivating, said the bishop.

Cuba's President Welcomes Bishop Short and Pastors

Cuba's Methodist churches are making the greatest progress in their history, and enthusiasm is high, says Bishop Roy H. Short of Nashville.

As head of Methodist work in Cuba he recently led a large group of U.S. ministers in an evangelism mission, with notable success. They were warmly welcomed everywhere they went, and received, along with members of the Cuba Conference, by Cuban President Osvaldo Dorticos. It is said that the president asked the church to pray for Cuba.

There has been no interference to our work as a church, the bishop said. The government's interest in better education, employment, and housing is matched by the zeal with which Methodists, among other denominations, are pressing for a better life for Cuba and trying to open the area for Christ. (See *News story*, p. 21, December 24.)

The poorer people, said Bishop Short, feel that the government really cares about and has a program for them. Many persons not among the very poor see a concern for the masses that is desperately needed. Others, said the bishop, have



At Cuban presidential palace, l. to r., are District Superintendents Ornan Iglesias of Matanzas, Angel E. Fuster, Central Victor L. Rankin, Camaguey, Carl D. Stewart, Occidental; Bishop Short, President Dorticos, Ernesto Vasseur, a pastor of Havana, Miguel Soto, editor of El Evangelista Cubano. Bishop Short heads Cuban Methodism.

serious misgivings. These include some property owners and businessmen, both large and small.

Our people see nothing but promise for their work, observed Dr. James E. Ellis, Board of Missions executive secretary for Latin America, after a recent Cuban trip. A great concern of Cuban Methodists is that current difficulties between the two governments do not impair close bonds with U.S. Methodists.

The Cuban government could be driven to Communism for lack of U.S. support, declared Dr. Arthur Miller, moderator of the United Presbyterian Church, after consultations with Cuban pastors, government leaders, and citizens. Cubans do not seem afraid to criticize certain aspects of the government, reports Dr. Miller, who added that news reports in the U.S. too often single out the spectacular at the expense of the normal and general.

Christian Life magazine for February lists a number of Protestants who now have prominent government positions. Among them are Methodists José Naranjo, in charge of communications, and the Rev. M. B. Salabarría, head of a school for boys.

The Rev. Ira Sherman from Matanzas, reports that in Holguín, the mayor and the municipal band waited for hours at the bus station to greet the visiting Methodist evangelists. Both national anthems were played when they arrived.

It was near Mr. Sherman's home that a U.S. plane crashed in attempting to bomb a sugar mill. The pilot's body fell through the roof of a house and by the bed of a sick girl, a student in the big Presbyterian school.

Said Mr. Sherman, Roman Catholic institutions no longer get illegal favors from the government, as had been the case under Batista, especially with proceeds of the former lottery. Stores with lower prices have replaced "company stores," streets are being paved, sewage and water systems put in, and there are sanitation campaigns. More than 1,000 new schools have been built, and barracks, symbols of oppression, are now converted into great "school cities."

The Gospel never had a better chance, wrote Garfield Evans, foreign student adviser at Methodist-related Florida Southern College in the March 10 *North Carolina Christian Advocate*. A premium is placed on workers trained in Methodist schools, and the archaic educational system is being revised. He added that in 1959 Cuba spent more than \$140 million for schools, roads, and other public works. He worked in Cuba for 40 years.

Start Texas Foundation

A Texas Methodist Foundation has been established to promote the charitable, educational, and missionary work of the Church there. The Rev. Monroe Vivion of Houston is executive director.

It will acquire money and property through gifts, bequests, conveyances, and deeds, holding them in perpetual trust and investing them.

May Boost Postal Rates

Though rejected in 1958 by Congress, a proposal being pressed by the Post Office Department would raise rates on second class mail, which includes most religious periodicals.

It is being "hitched on" to requested increases on first class from four to five cents, and air mail to eight. Third class would go up 25 per cent, and the book rate one cent.

It would more than double the postage bill of the smallest periodicals, and have varying effects on the larger magazines, especially those published in a major city and with many urban subscribers.



Dr. Quillian



Mr. DeWoskin

Hardest hit would be mission-sending and other groups using third class for fund appeals, and rural churches using the free-in-county mailing privilege.

people going places

RICHARD E. WEST, Methodist minister and secretary for American Bible Society's Rocky Mountain District—will be one of its regional distribution secretaries in the western district.

THE REV. PAUL D. WOMELDORF, Methodist South Central Jurisdiction secretary—retiring; has been asked to stay on until January, 1961.

DR. GLEN O. MARTIN, University of Tennessee Wesley Foundation director—and director of the Tennessee School of Religion—joins the Methodist Board of Education as associate director for College and University Religious Life.

DR. JOSEPH D. QUILLIAN, JR., faculty member at Perkins School of Theology—named dean of the school to replace Dr. Merrimon Cunningham. He is the 26th minister in the Quillian family.

WAYNE E. OATES, psychology of religion professor at Southern Baptist Theological Seminary—awarded \$4,000 fellowship by American Association of Theological Schools.

MORRIS R. DEWOSKIN, owner of a chain of hotels throughout the Americas—is recipient, for exemplary leadership, of the Jewish Theological Seminary's 1960 National Award for Community Service.

CMDR. ROBERT N. RULEMAN, member of North Iowa Conference and senior chaplain Marine Air Corps—named Protestant chaplain of First Marine Air Wing in Japan. He succeeds another Methodist, Cmdr. Oliver W. Jones, member of Pittsburgh Conference, made assistant district chaplain, Third Naval District, New York.

DR. AND MRS. L. ELBERT WETHINGTON, of Durham, N.C.—return to Manila in June as Methodist missionaries.



Chaplains Ruleman and Jones

Dr. KINJIRO OHKI, economics professor in Methodist related, 12,000-student Aoyama Gakuin school in Tokyo—elected its chancellor. The Rev. Charles Song, Korean Methodist minister—made general secretary, Korea Council of Christian Education.

Study Issues, Says NCC Board

Church members should restudy the election issues and communicate their views to party leaders and candidates, says a resolution of the National Council of Churches general board. The church people of the U.S. should take part in shaping government policy.

It also is their responsibility, the board continued, to inquire on the bearing of a candidate's religious views on his decisions in public office and to oppose vigorously all appeals to religious bigotry. Voting, the statement added, should be based on a candidate's personal integrity, leadership, and his stand on issues.

Bishop Dawson Retiring

Iowa-born Bishop Dana Dawson of Kansas Area has announced he will retire in June. He is 67.

He could serve four more years before compulsory retirement, but said that he would not, for reasons of health.

He was elected in 1948 at El Paso, Tex. from First Church, Shreveport, one of the nation's largest Methodist churches.

Also taking early retirement this year are Bishops William T. Watkins of Louisville, G. Bromley Oxnam, Washington, D.C., and H. Clifford Northcott, Madison, Wis.

Bishop Edwin E. Voigt of the Dakotas Area will administer the Minnesota Area until the North Central Jurisdictional Conference can name a successor to the late Bishop D. Stanley Coors, according to Bishop Charles Brashares, president of the Jurisdiction's College of Bishops.

dates of interest

MAY 10-12—Broadcasting and Film Commission (NCC) Committee meetings, New York, N.Y.

MAY 11-12—Church World Service, New York, N.Y.

MAY 16-20—Committees on Curriculum for Youth and Children, Board of Education, Nashville, Tenn.

JUNE 6-7—National Conference of Methodist Youth Executive Committee, Nashville, Tenn.

JUNE 11-12—Furloughed Missionary Conference, Greencastle, Ind.

JUNE 13-18—McKendree College Regional Writers Conference, Lebanon, Ill.

JUNE 14-19—National Methodist Student Commission, Columbia, Mo.

JUNE 14-24—Summer Evangelists Training, Ada, Ohio.

JUNE 18-24—Southwest Missionary Conference (Interdenominational), Mt. Sequoyah, Ark.

JUNE 19-23—Adult Leaders' Seminar (Eastern region), Searritt College, Nashville, Tenn.

JUNE 20-JULY 15—Baltimore Area Approved Supply Pastors' School, Bennett College, Greensboro, N.C.

JUNE 21-JULY 7—16th Annual Church and Community Workshop, Emory University, Atlanta, Ga.

JUNE 26-JULY 1—Adult Leaders' Seminar (Western region), Estes Park, Colo.

JUNE 26-JULY 1—Seminar for Prospective Laboratory Instructors, Northeastern Jurisdiction, Board of Education, Hartford, Conn.

Brussels Church Is Thriving

The American Protestant church in Brussels, Belgium, was languishing in 1958 with only a handful of members in a prevailingly Roman Catholic city.

Today it thrives with average attendance Sundays of 120 and still climbing. And its modest quarters are a snug fit for the growing congregation.

The change, says the Methodist Board of Missions, came under leadership of Supt. William Thonger, and the Rev. Kermit Morrison, a 31-year-old Vermonter, and his wife Marilyn. The couple came from DePauw University, where he was director of the Methodist Student Movement and line coach of the football team.

Kerm's first job was to attract people

to the church. He joined the American Club of Brussels, attended diplomatic functions at the U.S. embassy, ate at the snack bar where U.S. military personnel gathered, and became the heavy-hitting catcher of the Brussels Senators baseball team.

Attendance started up, and soon he had the nucleus of a church organization with a vigorous and able lay leadership. A youth program was instituted, and last summer Kerm and Marilyn conducted high schoolers on a week-long bike trip through Holland.

More recently members have sought ways to deepen their religious understanding and have formed adult-study groups and strengthened contacts with Belgian Protestant churches.

A PROTESTANT SPEAKS HIS MIND

By ILION T. JONES. While stressing the current American situation, Dr. Jones discusses the issues that divide Protestants and Roman Catholics, and boldly evaluates the terms on which peaceful co-existence may — and may not — be achieved. \$3.95

BIBLE STORIES RETOLD FOR ADULTS

By DOROTHY M. SLUSSER. With gusto and exuberance, Dorothy Slusser gets to the stories behind the stories in the Bible, revealing the profound, underlying meaning in each of them. \$3.00

Books
that
set you
thinking

from

The Westminster
Press



Witherspoon Building
Philadelphia 7

VARIETIES OF PROTESTANTISM

By JOHN B. COBB, JR. How can people whose beliefs differ so radically all call themselves Protestants? In his examination of nine varieties of Protestantism Dr. Cobb shows both their differences and the basic beliefs common to them all. \$4.50

THE REBIRTH OF MINISTRY

By JAMES D. SMART. A distinguished author, pastor, and teacher claims that today's church has virtually lost the Biblical character of its ministry, and tells what the Protestant church must do to recover it. \$3.50

Now at your bookstore

news digest

FREE AMISH FATHERS. Halt to the prosecution of 11 Amish fathers who refuse to send their children to a new high school in Morgantown, Pa., has been ordered by Miss Anne X. Alpern, state attorney general. She has called a meeting of the Amish and officials of the school to work out the problem.

BIBLE IN SUPERMARKETS. The *Holy Bible* is a new item in supermarkets in Philadelphia. The King James, Roman Catholic, or Jewish versions can be had in complete volumes or by weekly purchases of 15 separated sections and binder.

SPEAKS ANYWAY. Dr. T. Edwin Dahlberg of St. Louis, president of the National Council of Churches, defied a picket line and a bomb threat to speak at a Little Rock, Ark. interracial service.

VOTE BIG SUMS. Methodists in 10 Pennsylvania counties of the Philadelphia Conference have approved spending of \$3.3 million: \$1.4 million for church expansion, \$500,000 for Christian higher education, \$350,000 on homes for aged, \$275,000 for a nurses' home, and \$200,000 for summer camps.

BISHOP CLAIR: MORE AID. Expansion of the U.S. foreign aid program was urged in March by Methodist Bishop Matthew W. Clair, Jr. of St. Louis before the House Committee on Foreign Affairs. It is considering part of a \$2 billion request by the President.

MORE THAN EVER. A record 10,000 pastors ordered Week of Dedication materials in 1960, says Dr. E. Harold Mohn of the Commission on Promotion and Cultivation. Largest offering was \$5,000 from Galloway Church, Jackson, Miss., which has led for several years.

SPREADING OUT. Six Georgia counties are being surveyed by Methodists to find "problem areas" of church needs, in a new expansion program in and around Atlanta.

WILL OPEN NEW SCHOOL. A united missionary college will open in 1961 in Australia under auspices of the Methodist, Presbyterian, and Congregational churches. A National Conference of Australian Churches is set for February, and two Roman Catholic priests have been invited as observers.

MORE AND MORE. World Council of Churches has a case-load of more than 60,000 refugees of which 33,000 await emigration and 27,000 are still in camps. These numbers do not account for a constant flow of new arrivals.



Convention Bureau
Denverites go all directions at shopping district corners as "walk" lights stop all motor traffic. This is an engineering technique originated in 1950 and called the "Barnes Dance" for its founder, a former city traffic engineer. This is a view of 16th Street.

IMPORTANT MEETINGS BEFORE AND DURING GENERAL CONFERENCE

APRIL 20—Council of Bishops Dinner, Denver Club.

APRIL 25—Bishops' Wives luncheon, Hilton Hotel. Board of Pensions dinner, Brown Palace. World Methodist Council, Section 13, executive committee, Brown Palace. Methodist Federation for Social Action, 4 P.M., Trinity Church. Wesley Society, 8 P.M., Trinity Church.

APRIL 26—Board of Pensions dinner, Brown Palace. Publishing House luncheon, Hilton. Methodist Public Relations press dinner, Denver Club. Wesley Society Hymn Service, 8 P.M., Christ Methodist Church.

APRIL 28—National Association of Methodist Colleges and Universities alumni dinner. (Other meetings and dinners will be listed in the *Daily Christian Advocate*.)

Khrushchev and Christianity

In Paris, Russian Premier Nikita Khrushchev is said to have greeted Greek Ambassador Filon as a "brother of Jesus," following with the remark "Yes, of course we are. You brought Christianity to us and we are very grateful."

He also is reported to have told President deGaulle that he did not believe in God, but that he regretted it.

Voice Alarm on Shootings

A protest letter to South Africa's Churches against race discrimination in that country is expected from the Dutch Reformed and other churches in the Dutch Ecumenical Council.

Objections to *apartheid* have been voiced by the Dutch Labor Party and the Netherlands Union of Humanists.

"It is a shock to the Christian conscience of South Africa," declared the Rev. Basil Brown, action committee chairman of the council.

The Anglican bishop at Johannesburg, and the Christian Council of South Africa, which includes Methodist churches, have called for government inquiry on the violent police action against demonstrators at Sharpeville and Langa.

Methodist-reared Robert Sobukwe, president of the Pan-African Congress

and lecturer in Bantu at Witwatersrand University, was among those arrested.

Dr. Joost de Blank, Anglican archbishop of Capetown and outspoken foe of segregation, sees no peaceful future until the whole body of discriminatory legislation is withdrawn.

Need 400 Churches a Year

The Methodist Church needs 400 new congregations and \$118 million a year for new church building, says Dr. B. P. Murphy of the Division of National Missions, if it is to keep up with U.S. growth. He estimates an additional 906,000 Methodists by 1964.

A vigorous expansion program, with initiative taken by local and regional agencies, is of vital importance to our future witness, he said. He cited Florida Conference, which set up a 100-member Commission on Church Extension when it realized how the state was growing (2.7 million in 1950, 4.5 million in 1959, 7 million seen by 1970.) It found 102 places where churches are needed.

Said Dr. Murphy, "Let us remember that we plan and construct buildings to house the services of education, fellowship, and worship that are part of serving people and evangelizing communities."

It is an expensive process that challenges our best efforts, he added.



bureau
otor
rnes
rect.

and
rch-
foe
ture
tory

new
year
P.
Mis-
U.S.
onal

with
onal
our
rida
ber
hen
ing
59,
102

ber
s to
ow-
ing
es."
hal-

TE